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# *The Temple of Solomon*

Orceneth Fisher

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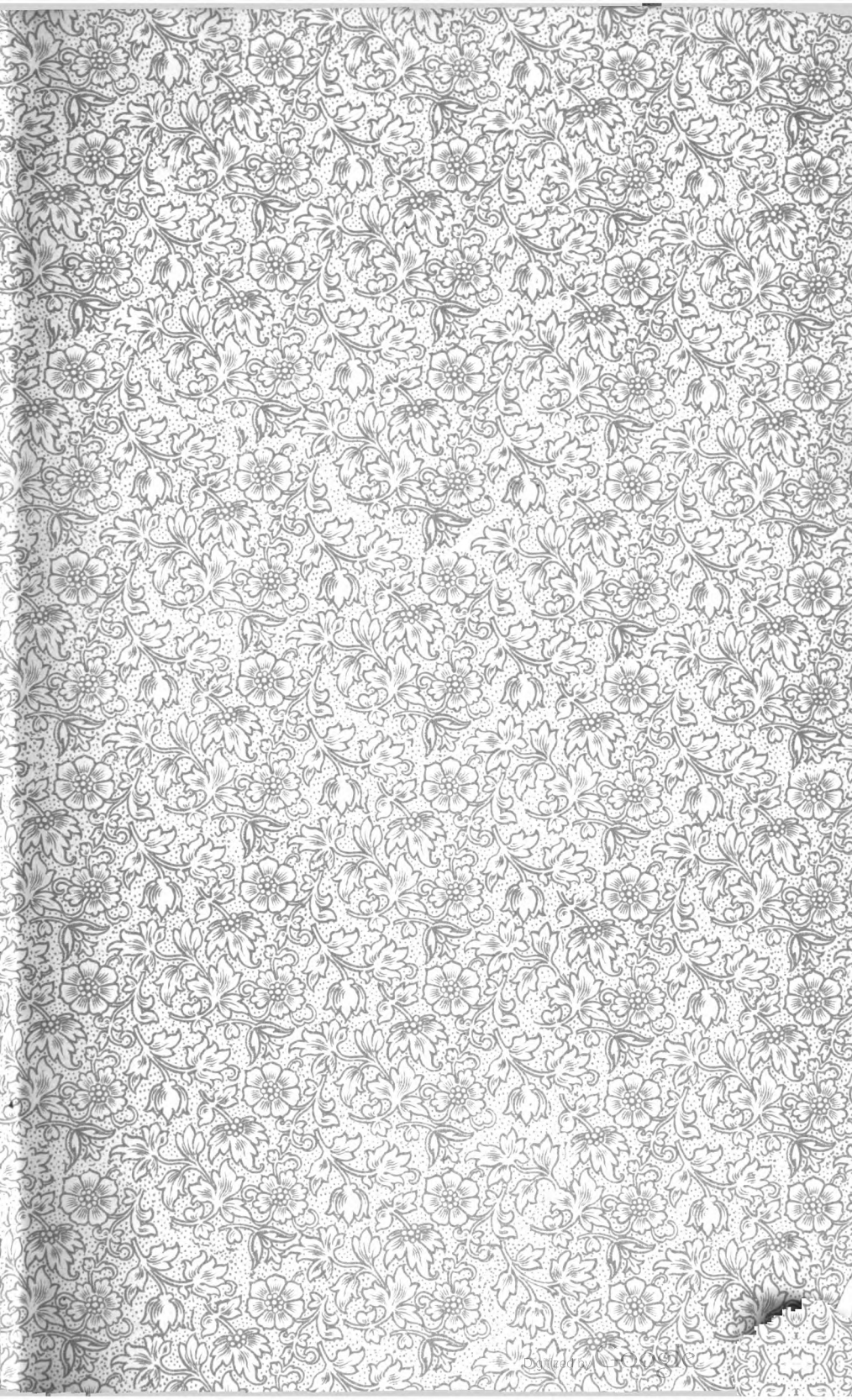
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# THE TEMPLE OF SOLOMON,

EMBRACING THE

HISTORY OF ITS LOCATION, BUILDING, USE, AND TYPICAL  
SIGNIFICATIONS, AS UNDERSTOOD BY

MASONS AND CHRISTIANS.



BY

ORCENETH FISHER, K. T.

SAN FRANCISCO:

A. ROMAN & CO., 417 AND 419 MONTGOMERY STREET.

1864.

[PRICE 50 CENTS.]





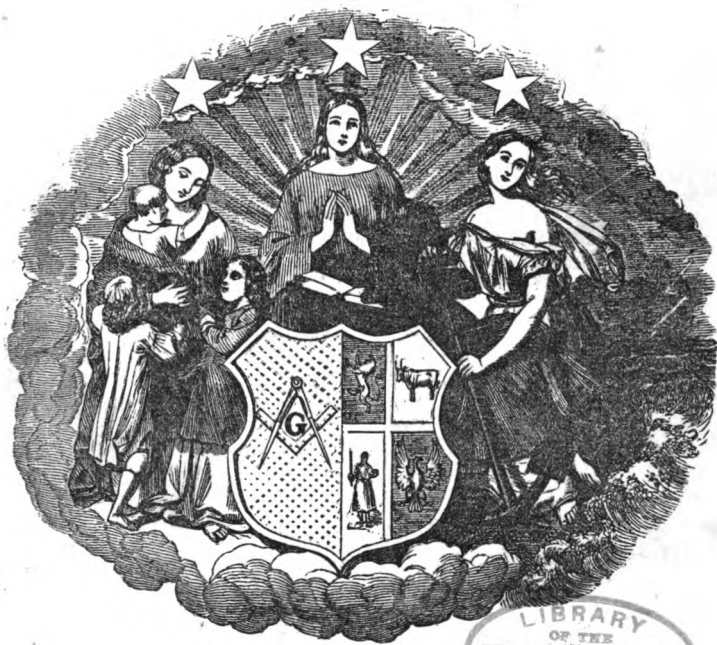


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SAN FRANCISCO:

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**DEDICATION.**

**TO ALL WORTHY, FREE AND ACCEPTED MASONS ON THE PACIFIC COAST AND ELSEWHERE  
AROUND THE WORLD, AND TO ALL CHRISTIAN PEOPLE, THE FOLLOWING PAGES  
ARE MOST AFFECTIONATELY INSCRIBED BY THEIR DEVOTED BROTHER,**

**THE AUTHOR.**

*San Francisco, Sept. 27, 1864.*

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## PREFACE.

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The following work, in substance, was first delivered several years ago at the dedication of a Church. Several prominent Masons being present, the author was earnestly requested by them to deliver the same discourse before an approaching Masonic meeting at another place. This request was soon followed by another from the Lodge itself. An affirmative response to these invitations opened the way for a call from another Lodge, and the result of the response to this call was a demand for the work in pamphlet form. A first and second edition of the work in brief, were printed and sold. In the meantime the author has been called upon again and again to deliver the same discourse before several Lodges in California and other places. On the 24th of June, 1863, by special request of Lafayette Lodge, No. 126, the discourse was delivered to a very large concourse of Masons and citizens on Macedonia Camp-ground, near Sebastopol, Sonoma County, Cal. Since then the author has been often requested to republish the discourse *in full* in pamphlet form. It was the desire of the author to respond to this call at an earlier day; but want of means, and a constant press of multifarious public duties, have prevented until now. It is now published in a more enlarged form than ever before, and contains some historical and theological matters never before embodied in it. The author hopes that these additions will be as interesting to the reader as they have been to himself. He hopes that in the whole work he has been true to the great principles of our time-honored institution, and that every true Mason will find something in it to refresh his soul by the way.







# THE TEMPLE OF SOLOMON.

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## THE TEMPLE—THE TEXT.

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"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

"Ye also, as lively (living) stones, are (be ye) built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore, also, it is contained in the Scripture: Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

"Unto you, therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

"And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."—II Peter, 2: 4-9

These words I have chosen as the foundation on which to build my discourse. The words are eminently Masonic, and though lengthy, they could not well be shortened without marring their beauty and impairing their force. They form a broad, but strong and beautiful foundation, embracing everything we need for the purpose; and the master workman would not wish them abridged.

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### MASONRY.

*Architecture is Masonry.* Whether it be material or intellectual architecture, it is Masonry. Material architecture is operative Masonry, and intellectual and moral architecture is speculative and moral Masonry. Architecture also enters largely into Religion.

The Holy Scriptures make free use of architecture as a figure to convey to our minds correct ideas of spiritual and heavenly things. The Church, in its living membership, is God's House—"God's Building"—and Christians of the New Testament order, are, according to our text, to be "built up a spiritual house." But of all the material buildings in fact, the Temple of Solomon stands on the page of architectural history without a rival. Nothing like it ever occurred before; nothing since.

The Temple of Diana, at Ephesus, has, by some, been considered its rival. It was a great and gaudy building, cost many millions of money, employed many thousands of workmen for over two hundred years, and was reckoned one of the seven wonders of the world ; but from all the facts of history that I have seen in regard to it, I am satisfied that it did not equal in expense, grandeur, magnificence, and exquisiteness of workmanship, the Temple of God at Jerusalem. Besides, that was the temple of an idol, the bastard house of a bastard god ; this, the Temple of the living and true God, the great builder of all things ; and it derived its principal glory from this very consideration. Dr. A. Clarke seems to admit that the Temple of Diana cost more than the Temple of Solomon, but in this estimate he leaves out all but the center building ; but I include all the buildings, courts and all ; and so does the prophet Ezekiel, in his description of it. These courts were not bare open galleries, but vast buildings fronted with galleries, and all for the service of God connected with the temple.

The Temple of Solomon lies at the foundation of Organized Masonry, as it comes down to us. Thence it takes its rise, and according to its architecture it rears up its superstructure.

Masonry, however, dates much higher in antiquity than the building of the Temple of Solomon. As we have already said that Architecture is Masonry—not the building with stones, brick, and mortar only, but building and ornamenting (for this is a part of building) with stones, brick, wood, iron, brass, silver, gold, precious stones, and everything else that enters into and forms a part of Architecture. And this is no strained view of the subject, for all these (save perhaps the brick) entered into the composition of Solomon's Temple. Therefore they all belong to Masonry, and all have their use in it.

Architecture is as old as creation ; hence God is called the "Supreme Architect of the Universe," because He is the great Builder of all things. And He, in Scripture, is often spoken of in true architectural style, as laying the great corner-stone of the creation, in reference to this globe, when the "morning stars sang together and all the sons of God shouted for joy." God alone laid the great corner-stone, and he alone reared up the superstructure, finished the edifice, and pronounced it *good*, and very good ! Is it profane then to say, with deep reverence and adoration, that God is the great Master Mason, the Grand Builder of the Universe ? Men, created intelligences, caught the idea from God ; and, soon after ceation, began to *build* for themselves, and thus kept in memory the great work of the Creator, their own dependence

on God for their own personal existence, and also that moral uprightness which alone could make them acceptable to Him. The men of high antiquity not only built for themselves, but they erected also houses of religious worship: places specially and exclusively set apart for the worship of the true God; where at stated times they met to perform their devotions—to contemplate the Divine perfections and to encourage one another in fitting themselves as living stones for that spiritual house not made with hands, eternal in the heavens.

The Ark of Noah was built with great mechanical skill, and under Divine direction; and became at once both a place of refuge from the flood, and a house of worship—and in which alone the true religion was preserved for the benefit of a new and future world, after all the world beside had departed from the living and true God.

We learn also from the Holy Scriptures, Ex. 33d, that there was a certain tent in the camp of Israel, called "*The Tabernacle of the Congregation*," which was used exclusively as a place of worship and communion with God before the Mosaic Tabernacle was built. When and by whom this first tabernacle was erected we know not, but it is evidence that in those early times, places and houses of worship were deemed necessary and were built for their benefit who sought communion and fellowship with God.

The *Mosaic Tabernacle* demands our serious consideration. It was built at the Divine command and under the Divine direction. God alone devised the plan and revealed it all to Moses on the Mount Sinai; "for see," saith He, "that thou make all things according to the pattern showed to thee in the Mount."

The style of architecture, and exquisiteness of workmanship displayed in this building, were confessedly above the age in which it was built; for it is distinctly stated that God inspired the minds of Bezaleel and Aholiab, and all the wise hearted who wrought in that work, with wisdom to do it; and it is clearly implied that without that divine assistance the work could not have been accomplished. It was indeed a wonderful building for glory and beauty, with its ark and cherubim, its beautiful curtains and vail, its altars, and laver, and candlesticks, and vast numbers of gold and silver ornaments and utensils. But its crowning glory was the merciful presence of Almighty God.

This tabernacle was called the "The House of God, and the Temple of God," and was, so far as it went, the type and model of Solomon's Temple.

But while architecture thus prominently stands out on the

page of the world's history, both before and after the Deluge, and that, too, in connection with the true religion, it remains for the

#### TEMPLE OF SOLOMON ALONE,

above all the structures ever erected by man upon all the face of the earth, to be called "*The Temple of the Living God.*"

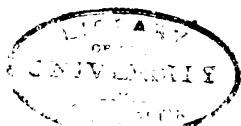
In the building of Solomon's Temple, it seems that the art of building culminated and thence declined. That the ancients possessed a higher degree of mechanical skill, and brought into use greater mechanical forces than are now known, or have been known for more than two thousand years, is forced upon us by the irresistible testimony of the vast remains of their work in the ruins of cities, temples, and palaces, scattered over Judea, Idumea, Egypt, Syria, Greece, Rome, Chaldea and many other places. Among these ruins are found vast blocks and shafts of marble and other stone, forty, sixty, and even eighty feet in length, by eight, twelve, and fourteen feet thick, beautifully polished, skillfully designed, and finely executed; so that, with all the improvement of modern times, the master workmen of our age stand abashed before their unequalled specimens of ancient skill. As to their mechanical forces, we are utterly in the dark. How they raised out of their native beds so great stones and conveyed them over land and water, even over high mountains, hundreds of miles, we know not; that they *did* the work we know, for there are the ruins to speak for themselves, but *how* they did it, we know not.

We have reason to believe that those wonderful palaces, temples, and cities, the ruins of which are now so attracting the attention of the learned, were the work of the same men, and their disciples, that built the Temple of Solomon and his palaces and other buildings. Those master men having been perfected themselves in the building art, and having been certified to as most excellent workmen by Solomon himself, and by him honorably discharged as men that wrought upon the Temple, would naturally be sought after by the kings, princes, and great men of surrounding nations, who sought the wisdom of Solomon, and desired, of course, as far as possible, to imitate his splendor. Men desiring to enter the Masonic profession would naturally seek the company of those renowned masters, and desire to be instructed by them; and hence we may safely suppose that there did arise throughout the civilized world, about that time, a superior class of operative Masons, such as the world, besides them, has never seen. It is not only the tradition of Masonry, but the testimony of Josephus, that the architecture of the Temple seemed to be

rather divine than human ; so that we may safely suppose that, as God graciously assisted the builders of the Mosaic Tabernacle to crane up their skill far above its ordinary level in the construction of that edifice, so, also, in the building of this house for His Holy Honor to dwell in, the men were inspired to do work far above their natural and ordinary ability. If those architectural wonders of antiquity were not made by those workmen, and at the time we speak of, we know not when nor by whom they were made.

That the style of architecture in the Temple of Solomon was superhuman, that it was above all that had been attained unto before or since by the working craft, is not only confirmed by the broken specimens that have come down to us, but learned and intelligent men who have carefully inquired into these matters are confirmed in this opinion by the result of their investigations. Dr. Delaney, as quoted by Dr. A. Clarke in his Notes on 1st Chron. 28th chapter, says : "That the architecture of the Temple was of divine origin, I, for my part, am fully satisfied from this passage ; and am fully confirmed in this opinion by finding by *Vilalpandus*, that the Roman, at least, the Greek architecture is derived from this as from its fountain ; and, in my humble opinion, even an infidel may easily believe these to be of divine origin, inasmuch as they are (at least the latter, the Greek is) found perfect in the earliest models ; nor has the utmost reach of human wisdom, invention, and industry, been ever able to improve or alter it but to disadvantage, through the course of so many ages."

In the above quotation it is admitted and declared that the Grecian architecture was derived from the building of Solomon's Temple as its fountain, and also, that the earliest specimens of Grecian architecture were perfect ; so that the wisdom and industry of after ages have made no improvement upon them, nor have they been able to work up to those models of the building art. And these facts are declared to be so evident that infidels themselves ought to admit them. The Grecian architecture is celebrated all over the civilized world. But let the world acknowledge that it was all borrowed from the Temple of God at Jerusalem. There is no reason to doubt that the very men who built the Temple introduced this style of architecture into Greece, as well as into Egypt and other surrounding nations. We may therefore safely conclude that God himself was the author of that style of architecture which was displayed in the building of the Temple, and those costly and unique structures that graced the surrounding nations, but which has since passed away, perhaps to return no more.





But, leaving these historical reminiscences for the present—as the Temple of Solomon is the great building of the world, as regards both Masonic and Sacred History, both Jewish and Christian, and as it enters largely into the symbols of all these, (for in this respect they go hand in hand), I beg your serious attention to the history of this wonderful building. And, first,

#### THE DESIGN OF THE TEMPLE—WHY WAS IT BUILT?

That the Temple was built under divine direction, no man can doubt who reads and believes the Bible history of it, as already glanced over.

It was pre-eminently God's House; projected by himself and built under his direction, according to the plan which he himself had devised. To suppose that the infinitely wise God acted in this matter without design, would be little less than blasphemy. He does not so act in any of his ways. In this enterprise there was a wise and beneficent design. The house was built for *our benefit*, and not for God's. He had no need of houses built by human hands; for he had built the universe and occupied it as his own Temple. Yea, "even the Heaven of Heavens could not contain Him! How much less," says Solomon, "this house that I have built for Thee?" It was built therefore for man, to be a dwelling place for the God of Israel, to be sure that He might dwell among them in such a sense that they might approach Him with the assurance of His being, presence, and perfections; that they might know Him as a merciful and gracious God who may be approached by sacrifice and prayer; and who will forgive iniquity, transgression, and sin, to the truly penitent. It was intended to be a house of *prayer* for all people; that the stranger who is not of Israel might come to Him and find redemption. This is largely and beautifully set forth in the prayer of Solomon offered up at the dedication of the Temple. It was therefore much more properly the Temple of God than the Temple of Solomon. It was God's House. It was called Solomon's, because he, as God's agent, superintended its building.

This house, then, was intended to subserve a very important purpose, for the time being, in the great cause of human instruction and salvation. Here the people were to bring and offer up their sacrifices, and present their supplications and thanksgivings before God, with an assurance of his presence; and here the priests were to read the word of God to the people, and give them such instructions as were necessary to their salvation, and that as in the very presence and hearing of God. Here the voice of prayer and praise was to be

always heard, and the altar fires were never to go out; and here He was to shower the blessings of his goodness upon his faithful people, and make them joyful in his house of prayer.

It was intended, also, to be both a type and pledge of the incarnation of Jehovah for the redemption of the world and the consequent indwelling of his Holy Spirit within the hearts of all his true disciples. But more of this hereafter. The design was worthy of God.

#### THE SITE OF THE TEMPLE.

As the Temple of Solomon was to be the only earthly dwelling place of Almighty God—"The God of the spirits of all flesh," and "A house of prayer for all nations," its particular location was a matter of too great importance to be left to the local prejudices or caprices of men. By glancing over the historical records of the word of God, I think we shall find sufficient to justify us in the belief that God himself, at an early hour in the world's history, made the selection.

1. We learn from the 10th and 11th chapters of Genesis, that about one hundred years after the Flood, the earth was divided by, or rather to the sons of Noah. We learn, also, from Deut. 32 : 8, that this division was made by the Most High himself. St. Paul, in his address before the high Court of Athens, re-affirms the same great truth, and adds that the division was made in special reference to their religious privileges and spiritual benefit. His words are : "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the *bounds of their habitation*, that they should seek the Lord, if haply they might feel after him and find him," etc.

If this distribution of the tribes, or families of man was made then in reference to their spiritual welfare, we are forced to the conclusion that a regular system of divine worship had already been established by the Lord himself, and to which all were bound to conform.

2. That was the Patriarchal Age, in which the head of the family ruled in all matters, civil and ecclesiastical. Noah was at that time universal patriarch. Shem, by the peculiar blessings of his father, Gen. 9 : 26, was constituted his successor, in the Patriarchate; and, as such, was, after Noah, God's universal High Priest, that is, he was High Priest for all the families of man. The sons of Noah were three : Shem, Ham, and Japhet. To these three the earth was divided. And, with the exception of a portion of the sons of Ham, each repaired in peace to his own inheritance. As there was but one God, so there

was but one High Priest ; one place of atonement, and one altar of sacrifice on which to make that atonement.

3. As religion was for the accommodation of all, it was necessary that this altar, with its divinely appointed High Priest, should be located at a central point, the most accessible to all. A little acquaintance with ancient and modern geography, and the history of the Bible, will enable us, without any doubts, to ascertain the location of these families. They all now (with very few exceptions) inhabit the same countries, and are as discernible on the map of the world at this time as they were then.

4. Shem, the head of his tribe, and patriarch of the world, after Noah, had his inheritance so located that the western extremity of it lay upon the shores of the Mediterranean sea. The possessions of his brother, Japheth, lay upon the north side of him, bounded by the same waters. Ham's possessions joined him on the south, and their respective lines were so run that their lands cornered almost together in the land of Palestine. Here was the great centre of the world ; accessible from all directions, both by land and water. And here we are to look for the Great Altar and the Great High Priest. A more accessible point for all parties could not have been selected.

5. Shem lived five hundred and two years after the Flood. Noah lived but three hundred and fifty. Subtracting this from the five hundred and two, and we have one hundred and fifty-two years left after the death of Noah in which Shem exercised the office of universal High Priest. We may therefore look for him in Palestine within this period. But do we find him ? Not in name ; but we find one in this same country exercising this very office, and so described that I think we shall find no difficulty in identifying him, even without his name. His titles are,

1st, "Priest of the Most High God,"—that is, universal Priest ; God's High Priest for all the world.

2d, "King of Salem," which is "King of Peace," and

3d, "Melchisedek," that is, "King of Righteousness." His pedigree is, that he is "without father or mother, without beginning of days or end of life."

All this applies to Shem, and to none other. Bible chronology clearly shows that Shem was living at the time of Melchisedek. Noah and his wife being dead, Shem had neither father nor mother. And having been born one hundred years before the Flood, his name was not on the record of births which had taken place since that period. Being still alive, there was, of course, no account of his death. And, being King of Peace, and King of Righteousness and Priest,

of the Most High God, he fills the very offices that belong to Shem ; and therefore I conclude that Melchisedek is Shem,—and I think the conclusion inevitable,—and Jerusalem, which is the same as Salem, is the place of his altar, and marks the very site of Jehovah's earthly Temple.

What goes far towards confirming this opinion is the fact that the Saviour of the world, Jesus Christ, is a Priest after the order of Melchisedek. He, Christ alone, is by office, "the first born of every creature," (that is, of all creatures,) and therefore is universal Patriarch. To this office alone belong the dignities of universal King, Prophet, (lawgiver) and Priest,—the whole universal government, civil and religious. And it seems from the Scriptures that this extends to all other worlds as well as this, for angels, and principalities and powers are all made subject to him, none being excepted, save God the Father. This office having been conferred on him since his resurrection from the dead, he has an eternal and unchangeable Priesthood ; "He is a Priest *forever*, after the order of Melchisedek."—*Ps.* 110: 4. *Heb.* 5th, 6th, and 7th chapters.

As Melchisedek and Christ sustain the same relations to each other as type and antitype, having a universal and unchangeable priesthood, and as both made their appearance at the same place, though some two thousand years apart, the conclusion is irresistible that Jerusalem, in Palestine, was selected by the Almighty, before the dispersions of mankind, as the place of His great Altar of Sacrifice, and the site of His Holy Temple, the place of His dwelling among men.

It is a singular fact that the scriptures nowhere speak of the death of Shem, while the Hindoos have an ancient tradition that he never died, but that he became invisible, and that he still lives, though unseen by men. Perhaps he was, like Enoch and Elijah, translated.

Abraham, the friend of God and father of all believers, a natural descendent of Shem, is, while the old patriarch is still upon earth, called of God to leave the land of his nativity, the land of Chaldea, and go into the land of Canaan ; and the whole land is given to him by covenant, and to his seed after him forever, for an everlasting possession.

On returning from the slaughter of the kings, who had carried away captive his nephew, Lot, with his family, he receives the blessing of Melchisedek in such form as he had received the patriarchate from his own venerable father, Noah, the patriarch of both worlds, the old and the new. Almighty God confirms the installment of Abraham as patriarch of the world, in those solemn words, "As for me, behold my covenant is with thee, and thou shalt be a father (patriarch) of

many nations. Neither shall thy name any more be called Abram, but Abraham; for a father of many nations have I made thee."—*Gen.* 17: 4, 5. St. Paul, in referring to this very event says, "he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the *father of all them that believe*, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had, being yet uncircumcised. For the promise that he should be the *heir of the world* was not to Abraham or his seed through the law, but through the righteousness of faith."—*Rom.* 4: 11–13.

In this quotation, Abraham is constituted by the Almighty as the heir, or inheritor, of the world. The whole world is given to him in a religious sense, and he is constituted the great father of all. All true believers in God in all after time, and in all the world, are called his children. In the third chapter of his epistle to the Galatians, St. Paul tells us that Christ is the seed of Abraham, in whom all the families of the earth are to be blessed, and that it is by receiving him, Christ, as our Saviour, that we are received and adopted into the family of Abraham. "As many of you as have been baptized into Christ have put on Christ. There is neither Greek nor Jew, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise."—*Gal.* 3: 27–29.

Abraham being thus constituted patriarch of the world, and of course, High Priest, it was of necessity that he should have somewhat also to offer. But Abraham's priesthood, like that of Melchisedek, was typical only, and pledged, and pointed out to the world that Great High Priest, the Son of God, who should, in the fulness of time, offer up the only available sacrifice by which the real atonement for the whole race of man should be made, so that God could be just in the pardon of sin and the salvation of sinners. And lest the world should be led to believe that the blood of calves and goats could and did take away their sins, Abraham was required to offer up another sacrifice, of more value, and a fitter type of Him who was the gift of our Heavenly Father's love.

Behold this venerable stranger in the land of promise, dwelling in tents as a sojourner; hoary with age, yet he purchases no land for a homestead, save a burying-place for himself and family, when dead! At the advanced age of one hundred years, his beloved Sarah being ninety, he is blessed



with a beautiful and lovely son. The joy of the occasion is perpetuated in the name of the child, and even by the God who gave him he is called ISAAC,—*laughter*, or rejoicing! God covenants with Abraham, that in Isaac his seed shall be called, and in him, and in his seed shall all the promises be fulfilled, and all the families of the earth be blessed. With what intense delight do these aged ones look upon this child of promise as a special gift from God! He is the comfort of their hearts in their pilgrimage, the joy of their old age! How delighted are they with every developement of his intellect, and every unfolding of his moral loveliness! What comfort they promise themselves in their declining years by his company and filial attentions! Their laughing, happy son shall drive gloom from their dwelling, and fill their hearts with joy and gladness. But, oh! what a dark cloud is suddenly cast over this joyful household! Hark! a voice like thunder comes down the parting sky with all the authority of the Divine Majesty,—“Abraham!” “Behold, here I am.” “Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Oh! what astounding words! *What! give up Isaac!* and offer him for a *burnt offering!* A father offer his son! HIS ONLY SON! Did not God say that in ISAAC my name should be called, and that in him and in his seed all the families of the earth should be blessed? How, then, can he require me to offer him for a *burnt offering?* Will God take back his promise? Does he require human sacrifices?

These questions would be natural on such an occasion, and the Divine command would have staggered any faith less than that of Abraham's. But not a word of complaint drops from his lips! He knew that God had a right to his own. He had given him Isaac; He had the right to take him away, and He could raise him from the dead and restore him to them again; that God was good, holy, and Almighty, and that it was always safe to trust God and implicitly to obey him. “And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place that God had told him of. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering and laid it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together.” Oh! what feelings of parental affection welled up

in the heart of the old patriarch as they were wending their way up the mountain! How could he sacrifice his son? As yet the innocent and lovely boy knows nothing about it. How can the father tell him? In the midst of such reflections, how must the following words have wrung his heart!—"My father, behold the fire and the wood; but where is the lamb for a burnt offering?" Did not these words cut like a two-edged sword, and lay quite open the heart already bleeding at every pore? Did not God intend by this to try his faith to the uttermost? But still Abraham staggers not, and his conquering faith finds a ready answer. "My son, God will provide himself a lamb for a burnt offering." And so he did. His reply satisfied Isaac. "So they went both of them together, and they came to the place that God had told him of, and Abraham built an altar there, and laid the wood in order." And now came the most trying time of all. He could conceal the truth no longer. God had chosen *Isaac* as the *lamb* for his burnt offering. And Isaac must be *bound* and *laid* on the *wood upon the altar*, and his blood must be *poured out*, and his body consumed in the flames as a burnt sacrifice to God! We know not which most to admire, the all-conquering faith of the father, or the meek, lamb-like submission of the son. No word of complaint comes from his lips. No effort does he make to evade the awful tragedy. Like his great prototype, his language seems only to be, "Father, thy will be done." So Abraham "bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son." Oh! what an awful moment! What a scene is this? Did the world ever before behold the like? See that hand that holds the knife drawn back! See those weeping eyes turned up to heaven! See that struggling heart throbbing out that last prayer, "Shall I strike?" "Hold!" Hark! a voice falls from heaven,—"*Abraham! Abraham!* \* \* \* lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering instead of his son. And Abraham called the name of that place *Jehovah-jereh*; (the Lord will provide) as it is said to this day. In the mount of the Lord it shall be seen."

Thus did the Almighty by this singular, unprecedented and most touching affair point out a second time the place of the world's atonement and of his tabernacle among men; and this very place is called, "The mount of the Lord." Perhaps it

had been known by this title from the time that Melchisedek built his first altar there. Another fact must not be forgotten. This altar of Abraham bears upon its front a name which is henceforth not only to mark the place of sacrifice, but to pledge the world's atonement by a sacrifice which God will himself provide—"Jehovah-jereh!" God will give his own son, as Abraham gave his, for the salvation of the whole world. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."—*Gen. 22: 1 to 19*. The seed of Abraham, in and by whom all the nations are to be blessed, and of whom it is promised that he shall possess the gate of his enemies, St. Paul assures us is Jesus Christ, and the blessing that is to come upon all nations by him, is his own everlasting gospel, with all its rich graces and fruits, for time and eternity.

Christ is the true Melchisedek; the only universal patriarch; the second Adam; the head over all things to the Church; the *first born* of every creature: "And He shall reign upon the earth; and the kingdom and the dominion, and the greatness of the kingdom under the whole Heaven shall be given unto Him, and He shall reign forever and ever, and of his kingdom there shall be no end."

It is remarkable that Abraham, though constituted universal patriarch by the Almighty himself, never pretended to exercise the functions of the office outside of his own family. He seems to have considered himself as patriarch only in a representative or typical sense, and that the promise was to be literally fulfilled in his seed—Christ, so that Melchisedek really had no successor till Christ came, who is lord over all; the Lord from Heaven; the second Adam, succeeding to all the honors, rights and authority of the first Adam; and more, for Christ is the son of God as well as the son of man, and, as such, he is over all creatures of every class.

Isaac and Jacob are called patriarchs in this accommodated sense. The twelve sons of Jacob were patriarchs over their own tribes. David is called a patriarch, but he was so as a type of Christ, who is called David, and is the true shepherd of his people.

A third event is recorded in the Scriptures as helping to

fix the precise location of this wonderful House of God, and it is too full of interest to be omitted here.

About nine hundred years had passed away since Abraham had offered his Isaac, and named his altar "Jehovah-jereh." His children had gone down into Egypt; had suffered there four hundred and thirty years of probation; had returned by millions to the land of promise, and had now grown into a great, rich and mighty nation, and David was King over them. A great city was growing up around the very base of this mountain upon which the Abrahamic altar stood. All was prosperity, and the tide of national greatness was still flowing onward. The historical reminiscences of this altar-mountain, seem to have been forgotten, as no attention had been given to it since the return of Israel from Egypt. And, indeed, the Jebusites, the descendents of those ancient land pirates who robbed Shem of this portion of his inheritance, were now in possession of the place, and so strongly fortified that they professed to believe that even "the blind and lame" could defend it. David had, however, routed these, and begun the building of a city which he called by his own name, and Zion. Still the old name of Jerusalem—compound-ed of Jebus and Salem, by the union of the two cities—was continued. David seems not to have been aware that Mount Moriah was the divinely selected place of the Temple until the following painful and interesting event took place:

David, the king of Israel, without the divine authority, and perhaps for some unlawful purpose, had caused the men of war to be numbered. The law of God required that when the number of the people was taken, each man should give a certain amount of money to the service of God as a ransom for their souls, that there might be no plague among them. David had neglected this; and the whole enterprise being displeasing to God, and lest the affair should grow into still greater proportions, the prophet Gad was sent from God to David to inform him of the sinfulness of his enterprise, and to offer him his choice of three different modes of punishment,—the sword, famine, or pestilence. David was distressed, and was deeply penitent, and scarcely knew what to do; but finally chose the pestilence, as coming more directly from God; and he had great confidence in the divine mercy.

There is reason to believe from what followed, that many of the elders of the nation, and many of the people, were with the king in this iniquity, and hence a national punishment was necessary.

The angel of death was let loose, with permission to destroy for three days. Terrible was the dismay and distress, for seventy thousand men fell by the sword of this merciless

destroyer! David, as was characteristic of him, was deeply afflicted in mind. He could not eat, but fasted, wept, and cried to God for mercy day and night, and many of the elders of Israel joined heartily with him in this pious work. On the third day the destroying angel was sent against Jerusalem itself, the capital city. Great was the consternation, and we may well suppose that a loud wail went up to heaven from every part of the city. It was harvest time. Araunah, a Jebusite, had a threshing floor on the top of this Mount Moriah, and was, with his sons, threshing wheat with oxen. Over the top of this mountain,—over this very threshing floor, the angel of death became visible, so that all could see him. He had a drawn sword in his hand stretched out over Jerusalem. Its meaning was well understood. Destruction was ready for this devoted city. Araunah and his sons fled, and hid themselves from the face of the angel. But David, like a noble prince, feeling more for the people than for himself, arose and went towards the angel to offer up himself and his family as an atonement for the sin that he had committed, and begged that the sword might be on him and on his father's house, and that the people, as so many poor, innocent sheep, might be spared. It was enough. God was satisfied with their repentance, and ordered David, as the leader of the people, to go up to the threshing floor, build an altar there, and offer up the necessary burnt offerings, (for without the shedding of blood there was no remission,) and that the plague should be stayed. David hastened to the spot. Araunah went out to meet him,—desired to know the object of his visit; and when informed by David the King, he, like a prince himself, freely offered the ground, wheat, oxen, and everything necessary for the sacrifices, that the atonement might be speedily made, that the city and nation might be saved from utter ruin. But David felt too keenly that he, not Araunah, had sinned, and that he, not Araunah, must offer the sacrifice. He therefore promptly refuses to take, or offer up any thing without cost, and pays down six hundred shekles of gold for the ground, erects an altar, offers the appointed sacrifices, and cries to God for his pardoning blessing; and the most gracious God, to assure both David and the people of his mercy, and thus to quell all their guilty fears, answers by fire from heaven. The angel sheaths his sword again and retires; and thus, *a third time*, God designates the place that he had chosen for the location of his altar, and the site of his temple. And so it seems David understood it, for he says immediately after, "This is now God's house, and this is to be the place of sacrifice."

We learn also from Psalm 132, that this subject, the place,



the permanent place of God's worship, had deeply occupied the mind of David for some time before. His language is, "Lord, remember David and all his afflictions, how he swore unto the Lord and vowed unto the mighty God of Jacob, surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to mine eyes nor slumber to mine eyelids until I find out a place for the Lord, a habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata, we found it in the fields of the wood. We will go into his tabernacles, we will worship at his footstool. Arise, O Lord, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

Thus by a series of incidents unparalleled in history, did God settle the place of his habitation among men. Prior to this the Mosaic Tabernacle had not been long stationary at any one place, and never by divine appointment permanently settled. For a time it was at Gilgal, then at Shiloh, then at Gibeon, &c., and liable to be removed at any time. But the above recited facts show that it was in the mind of God to fix permanently, at the proper time, his habitation among men. And these facts further show that he was preparing the heart of the nation for it by a series of tender and touching events that should bring it about by their common and hearty consent, and leave no room for jealousies or sectional prejudice, — nay, more ; that should so attach their affections and pious respect to the place that they should never desire any other. And to this day, in all his dispersions around the globe, to the devout Jew there is no place like Jerusalem, the Holy City, the place of the Holy Tabernacles of the Most High.

#### THE PLAN OF THE BUILDING

next demands our attention. And this, too, was the work of God. It was to be God's House ; for his own special worship and service, and it appertained to Him, and to Him alone, to devise the plan and give it to his servants. So He did in regard to the Tabernacle of Moses : "For see," saith He, "that thou make all things according to the *pattern showed* to thee in the Mount." And so, also, in regard to the Temple : "Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat.

"And the pattern of all that he had by the Spirit, of the Courts of the house of the Lord, and of all the chambers round about ; of the treasures of the house of God, and the treasures of the dedicated things :

"Also, for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord," etc. And David adds, that he was divinely instructed even to the weight of gold and silver for every vessel and every instrument to be used in the divine service. "All this," said David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern."—*I Chron.* 28: 11-19.

No writer has attempted to give us a description of the buildings of the Temple, together with its multitudinous furniture, in detail. This would have been a heavy task, and too voluminous for the Holy Scriptures. We have only an outline draught of the buildings, and a mere glance at the furniture. The vessels and various utensils of gold and silver were by hundreds of thousands. No less than twenty-four thousand priests and Levites served at a time, and hundreds of thousands of men with their families composed a single congregation.

Some writers have tried to make us believe that the building of the Temple was a small affair. But they speak only of two apartments,—the Holy, and the Most Holy. These composed the centre building only, towering high above all the rest, being six stories high, each story about forty feet high of our measure. In the lower story, at the west end of the Temple, was the *Holy of Holies*—God's own apartment. It was about forty feet square, without windows, and with only one door, and that opening into the Holy place. At the west end stood the Ark of the Covenant, overlaid with the finest gold, and containing the two tables of stone on which were engraved the Ten Commandments, written by the finger of God and given by Him to Moses. In it were also the golden pot of Manna, and Aaron's rod that budded. On the top of the Ark rested the Mercy Seat—a heavy plate of pure gold, beautifully carved and sustaining at each end a cherub, all of solid gold beaten out of the very Mercy Seat itself. These cherubim had faces like human beings, and their faces were inward, always looking down upon the Mercy Seat; each one had two wings, and these wings were stretched out so as to touch the points of each other in the center over the Mercy Seat. All these were made by Moses. Solomon made two other cherubim of olive tree, near twenty feet high, and overlaid them with pure gold. These stood one at the left and the other at the right of the other cherubs, their faces also looking at the Mercy Seat, and their wings so stretched out that the end of one wing touched the wall of the house on one side, and the other wing touched the point of one wing of the other cherub in the center over the Mercy Seat, and the

outer wing of the other cherub touched the wall on the opposite side of the room. No light was admitted into this most holy apartment save the light of the glory of God which rested on the Mercy Seat over the Ark of the Covenant and under the wings of the cherubim. Here the God of glory manifested His presence. This was his earthly dwelling-place. To the door of this apartment the priests might approach at any time (being duly and truly prepared), and hold converse with God ; but *into* this most holy place none were allowed to enter save the High Priest alone, and he only once a year, on the great day of atonement, and then only with the blood of the sin offering and smoking incense.

While the Divine presence was mainly confined to this apartment, God claimed the whole Temple, courts and all, as His house, and the priests and Levites as His own family. It is necessary therefore that in speaking of the Temple we take in all these buildings. Some have said that the Temple was not made to worship *in*, but to worship *at*. This is true, if we confine the word Temple to this most holy apartment ; but this every Bible reader will see is not correct. The people did worship *in* the Temple, Peter and John went up into (eiseltheeis,) actually entered into the Temple, at the hour of prayer ; Jesus drove the money changers out of the Temple, and said, "make not my Father's house a house of merchandise—and my house shall be called the house of prayer for all people." These transactions did not certainly take place either in the Most Holy place, or in the Sanctuary, but in one of those apartments used as a place of worship for the congregation.

But to return to our description of the house : the floor, walls and ceiling of the Most Holy house, were covered with the finest gold, and on the walls were carved cherubim, palm trees, and open flowers, and ornamented with festoons of diamonds and all precious gems, throwing back, we may suppose, in dazzling corruscations, the light of the Divine glory constantly beaming forth upon them.

Outside of this Most Holy place, and separated from it by a strong vail of blue and scarlet and fine twisted linen, with images of cherubim, palm trees, and open flowers, inwrought by the needle, and over this folding doors of olive tree overlaid with gold, and hung on golden hinges, was the sanctuary. In and near the vail stood the most holy golden altar of incense ; on each side were ranged the golden tables of show bread, and the ten golden candlesticks, or rather chandeliers, each supporting seven golden lamps which were to be kept constantly burning ; and here the priests offered up daily, morning and evening, their incense and their prayers together.

## THE COURT OF THE PRIESTS.

Outside of the sanctuary, and surrounding it on all sides was a broad, open space, about two hundred feet broad, called "*The Court of the Priests.*" In this court, on the east side of the Temple, or sanctuary, stood the great altar of brass, called "*The Altar of Burnt Offering.*" On this altar, all the sacrifices that were consumed by fire were offered, except the sin offering, the body of which was burnt without the city. On each side of the court and nearly opposite the great altar, stood five brazen lavers, holding water for the washing of the sacrifices. On the south side of the porch of the Temple stood the brazen sea, holding water for the ablutions of the priests. In front of the porch stood those massive pillars of brass, — Boaz on the left and Jachin on the right, like two grand sentinels, to guard the entrance of this holy place.

This enclosure, in which all the sacrifices were offered, and the duties of the priests were performed save what was done within the sanctuary and sanctorum, was separated from a vast quadrangular court by a low stone wall, over which the worshipers could see every thing that was done by the priests. This great square was occupied by the men of Israel.

Outside of the most holy house, all around, and resting on its walls, were built chambers for the priests in three stories, their fronts to the open court, and all ornamented with columns and carved work overlaid with gold and festooned in the highest order of ornamental architecture. The outside of this great square was composed of vast buildings, three lofty stories high, fronted with deep galleries, columns, festoons, and ornamental work. In these vast buildings were the council chambers, treasuries, and other halls, where the national councils were held, the people instructed, and other public matters were performed. In these apartments Jesus instructed the people, and in one called Solomon's porch, Peter and John healed the cripple and preached to the conversion of five thousand men, all in one afternoon. The galleries were occupied by the singers.

## THE COURT OF THE WOMEN

was outside of this court and formed another large area, surrounded with grand buildings, and was occupied alike by the men and women of Israel. But it was called "the court of the women," because the women were allowed to proceed no further.

Outside of all was the "*Court of the Gentiles,*" surrounded by a stone wall about twelve feet high, and of the same thickness. According to Ezekiel, this wall was five hundred reeds

in length in all its four angles, making a total of two thousand reeds in circuit. The Temple reed was six ancient cubits, about twelve feet of our measure. This would give a circumference of twenty-four thousand feet. One of Dr. A. Clarke's estimates is, "twenty-six thousand royal feet." But another estimate makes it still higher. From all the facts we can gather, the entire buildings of the Temple, including this outer wall, covered an area of about *five* miles in circuit! And all this was necessary for the accommodation of the hundreds of thousands of priests, Levites, men, women, and children, that assembled there for worship, at least three times in the year. Twenty-four thousand priests and Levites were in constant attendance all the time, besides the vast influx every Sabbath, every new moon, and then, above all, on the three grand festivals of every year. Each of these great feasts embraced two Sabbaths, and sometimes three, so that Jerusalem was scarcely ever without a foreign congregation of thousands, if not hundreds of thousands, or even millions. All these had to be accommodated with religious privileges, including places to worship *in*, as well as a place to worship *at*, and the Temple of Solomon was planned and built in view of and on purpose to meet all these wants. The dimensions that I have given above from the best authorities, are not too large, and many perhaps will think them not large enough. Some, judging from the present appearance of the ground on which the temple stood, will perhaps think my estimate entirely too high. But such, if any there are, should remember that eighteen hundred years of wars, earthquakes, and devastations of Divine wrath have made great changes in the topography of the earth there, so that we can safely form no opinion of the dimensions of Solomon's Temple from the present appearance of Jerusalem.

What was necessary to the Temple in addition to the plan of the tabernacle, was given by divine inspiration to David, as already stated, and as he expressly says that God made him understand it all by writing upon him. And by David it was given to Solomon, who was none the less inspired of God to comprehend and complete the whole. For it is said of him that "God gave him largeness of heart, (that is, of mind) like the sand by the sea shore. And we may well suppose that all this was really necessary when we consider the vastness of this building with all its courts, colonnades, apartments, and almost endless catalogue of utensils and ornaments, and that all these had to be prepared, each piece by itself, and perfectly fitted for its place in the building, before it could be brought to the site of the edifice, so that no sound of the axe, hammer, or any tool of iron was heard at its erection.

## THE MATERIALS

of which this building was composed, though they have been glanced at already in these remarks, yet deserve a further notice. We too often think and speak of it as a *stone* building. It is true the body of the house was of stone ; said to have been of the finest marble. David says that he made extensive preparations for the house himself, and among other materials he had prepared "marble stones in abundance." That is, he prepared a great many stones, but not enough by far for the building. Solomon's and Hiram's builders prepared "great stones, and costly stones, to lay the foundations of the house," and for its superstructure. Besides the stones of granite and marble, a vast amount of cedar timber was employed for beams, flooring, ceiling, &c. All this was prepared in the mountains of Lebanon. And a very superior wood, called "Algum," was employed in building terraces and other ornamental work.

In the 38th and 39th chapters of 1st Chronicles, we have a most touching account of the farewell address of the venerable father of Solomon, — David, king of Israel, — who, in his old age had kept alive and glowing in his heart his love to his God, and also his unbounded desire to "build a house of rest for the Ark of the Covenant of the Lord, and for the footstool of God." Ignoring his age and infirmities, he plunged into the grand enterprise with all the ardor and energy of a young man, (though really tottering upon the brink of the grave,) and made extensive preparations for this wonderful work. But God saw that the work was too much for an old man ; besides, David had been a man of war, and had shed much blood therein, and notwithstanding his deep piety now, it was not proper that he should build the house. Nevertheless, God said to him, "Thou didst well in that it was in thine heart to build me a house ; but Solomon, thy son, shall build my house, for he shall be my son, and I will be his father." But David, notwithstanding the wars and troubles that came over him, says, "Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and silver for the things to be made of silver, and the brass for the things of brass, the iron for things of iron, and wood for things of wood, onyx stones, and stones to be set, glistening stones, and of diverse colors, and all manner of precious stones, and marble stones in abundance." "Moreover, because I have set my affection to the house of my God, I have, of my own proper good, of gold and silver which I have given to the house of my God over and above all that I have prepared for the holy house, even three thousand talents

of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house withal. The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hand of artificers."

What a general display of materials is here, prepared by this old man, and what a princely donation he makes for the house of his God, out of his own personal property, besides all he had collected from various sources for this grand and holy enterprise! I think such another example is not on record. No wonder that the princes of Israel were stimulated by this example of their gray-headed, but ardently pious king. The record goes on to say, that "Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave, for the service of the house of God, of gold, five thousand talents, and ten thousand drachms, and of silver, ten thousand talents, and of brass, eighteen thousand talents; and one hundred thousand talents of iron. And they with whom precious stones were found, gave them to the treasure of the house of the Lord." "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared, to build thee a house for thy holy name, cometh of thine hand and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their

heart unto thee ; and give unto Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace for which I have made provision."

O, what a collection was this ! and what an example to Christian churches and benevolent societies ! No improper means are here resorted to to get money ; but the king leads the way, and the princes and others follow the example, and out of love to God and his house, they give willingly, heartily, gladly, with all their souls, and are so happy in their gifts that their hearts overflow with joyfulness, and the king shouts aloud the praise of God, the great giver of all good. "And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the King.

"And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel. And did eat and drink before the Lord on that day with great gladness ; and they made Solomon, the son of David, King the second time, and anointed him unto the Lord to be the chief Governor, and Zadoc to be priest. Then Solomon sat on the throne of the Lord as King instead of David his father, and prospered ; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of King David, submitted themselves unto Solomon the King. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty, as had not been upon any King before him in Israel."

I need make no apology for this long, but rich and beautiful quotation. It is a most happy introduction to Solomon's reign, and to his building of the Temple, and is indispensable to the perfection of the subject. We have here but a glance, in general terms, at the mass and variety of materials required for this house of God. The abundance of stones, wood, iron, brass, silver, gold and precious gems, is already overwhelming ; but this is only the beginning ! When Solomon enters upon the work, the subject enlarges with a grandeur proportionate to his capacious mind, and earth is laid under contribution to furnish materials for this great building of all buildings. The forests of Lebanon are made to give up their choicest cedars ; Paros and the mountain quarries, their best granites and finest marbles ; Ophir and other lands must disgorge their finest gold, and most precious stones, and most beautiful wood ; and the sea-faring men of Hiram and Solo-



mon are sent upon distant voyages of no less than three years' continuance, to gather up from the coasts of the earth everything most precious for this grand enterprise. And it is not at all impossible, nor improbable, that our coast was visited and made to contribute its proportion of gold. Certain it is, that there are many evidences in our gold districts, brought to light by our mining operations, that gold mining was carried on in this country far back in the history of the past, and perhaps in the days of Solomon. A friend of mine informed me several years ago that in sinking a shaft for gold, he found lying on the bed-rock, at a considerable depth below the surface, a miner's pick and shovel, of antique workmanship, showing that the miner had been at work there a long while before him. I saw, myself, on the bank of the Mokelumne River, a stump of a pine tree, uncovered by the miners, some eight feet below the surface. It had evidently been cut down by the axe; the body of the tree lay directly across the river and was nearly covered with the bed rock on which the gold was found. Both the tree and the stump were in a good state of preservation. But no record tells us when or by whom the tree was felled. I saw, also, in a mountain side at Douglass Flat, in Calaveras County, in a ravine that had been washed out by the breaking of a miner's ditch, high up on the mountain side, a pile of wood cut and split and thrown up carelessly, with part of the tree still lying there, cut partly in two in several places, all showing the marks of the axe very distinctly, but now all petrified. What is remarkable in this case is, there were no trees growing on this mountain, and this wood was so far beneath the surface, and yet so high up the mountain side and in so steep a place that the earth could scarcely have accumulated over it by the natural wash from the rains. And yet here it was, to speak of workmen a long time ago, either the workmen of the Temple, or some other workmen, unknown to us. But whether the gold-fields of California did or did not furnish gold for the building of the Temple, certain it is, from the sacred records themselves, that gold and other rare materials were gathered from the coasts of the earth so remote from Jerusalem that it required a voyage of three years to obtain them.

#### THE PREPARATION OF THE SITE AND MATERIALS FOR THE TEMPLE.

We have already seen that the temple was built on one of the summits of Mount Moriah, and on the very spot where Abraham offered up his son Isaac, and where we suppose the altar of Melchisedek stood, and where David offered his sacrifice when God answered him by fire from Heaven.

The top of this mountain was not large enough for the Temple, so that Solomon found it necessary to *level* or lower it, so as to obtain a broader space. The whole area we have seen, from the various estimates given, was a square of near *five miles* in circumference. In order to obtain so large a space, it was necessary not only to lower the top of the mountain, but also to fill up very deep ravines on all sides, which was done by raising massive walls so high that, Josephus says, it made one dizzy to look down from the top.

It is a recorded fact, also, that the inner apartments, or buildings of the Temple, stood on higher platforms than the outer, so that the whole taken together was like an artificial mountain. They went up by seven steps into the Court of the Gentiles; and up by seven steps out of it into the Court of the women of Israel; and up out of it by seven steps into the Court of the men of Israel; and up out of it by seven steps into the Court of the Levites; and up out of this by seven steps into the Court of the priests; and up out of this by eight steps into the sanctuary of God, which was the crown of this holy and glorious mountain. These several Courts were so many magnificent terraces rising one above another, so that in approaching the great altar, and the place where God was, they were constantly *ascending*. Hence those expressions: "The mountain of the Lord's House"—"The mountain of His Holiness." "Who shall ascend into the hill of the Lord, who shall stand in His holy place?" "Peter and John went up into the Temple at the hour of prayer."

This mountain, a little beneath its surface, was a solid rock; and in the leveling of it, special reference was had to the several apartments of the Temple. The highest part in the basement was the great altar of sacrifice, a square of near forty feet each way. This native rock, as the crown of the mountain, still remains there in the Mosque of Omar, to speak for itself. Around this they leveled the foundation for the ground floor of the sanctuary and most holy places, and outside of this they sunk the mountain still lower for the Court of the Priests, and so on until they reached the Court of the Gentiles, which was the lowest grade, so that the whole Temple stood upon a native rock, emblematic of that divine support upon which we, and the whole Church, build our hopes of Heaven. And so, also, God is called a Rock. "Who is a Rock, save our God?" "Their Rock is not as our Rock, our enemies themselves being judges." "Upon this this Rock will I build my Church, and the gates of Hell shall not prevail against it." Such a foundation was necessary to support those vast buildings of the Temple; and He alone who is the "Rock of Ages" can support the vast superstructure of the

living Church of the living God, built up for ages of materials gathered out of all nations, and peoples, and tongues.

The walls of these several Courts supported and formed a part of vast buildings, three stories high, of near forty feet each, which contained vast reception halls, council chambers, treasury rooms, and sleeping apartments ; all ornamented with spacious galleries in front, and these galleries supported by vast columns of solid marble, with capitals of exquisite finish. The fronting of all these rows of buildings was inward toward the Most Holy House, which occupied the centre.

Gateways twenty feet wide, at convenient distances, intersected these massive walls, through which, all who were worthy, with the permission of the guards, who never left their posts unless relieved by their fellow officers, entered these holy places, and united in the solemn worship of Almighty God.

In these vast apartments Jesus and his Apostles preached the Gospel. And "Solomon's Porch" was a favorite place for their work, where, on one occasion, five thousand men were converted under one discourse. Had we time, space, and ability, it would be very interesting to give a detailed account of the architecture displayed in the unparalleled rows of buildings forming these Courts, with their massive walls of beautiful white marble, their galleries, columns, capitals, carved palm trees, cherubim, open flowers, etc. But the task is beyond our ability ; no man has done it whose work has come down to us, and I suppose no man living can supply the defect without divine inspiration. Yet, by looking at the fragments that are left of this noble building, that are found scattered abroad over the earth whither the destructive victors have carried them, specially in Rome, we may form some truthful idea of their vastness and splendor.

#### THE PREPARATION OF MATERIALS.

The materials of which the Temple was composed were not found in a state of readiness for that purpose. All were in a state of darkness and disorder. The marble stones were concealed beneath the surface of the earth ; ill-shaped, rough, unsightly, and associated with masses of other earthy matter, dark and shapeless. The cedar trees were still standing in their native forests, covered with their bark and branches,—neither framed nor squared. The gold was still dispersed among its native sands or embedded in its native quartz, unformed and unfit for any place in the Temple. The precious gems as yet bore no inscriptions, nor had the tool of the engraver passed upon them. Work was to be done, and much

work, before any of them could be considered as duly and truly prepared for their places in this "holy and beautiful house."

These marble stones had to be uncovered, broken off, and raised up out of their native beds of darkness, and separated from their earthly associations; their rough corners must be broken off, and they must be divested of all their superfluities, reduced to a proper level, squared, polished, numbered and marked, before they can be honored with a place in the building.

The cedar trees must be cut down, cut off, and eliminated of all that is superfluous on them, and they must be squared, framed, and nicely fitted, every one for its own proper place in the building.

The gold must be brought to light, collected, melted, refined, united, and put in due form, according to the will of the Divine Master. And so of the brass and iron.

The precious gems must be divested of their rough coats, and be finely polished, so that they may reflect the glory of Him who made them.

And all this was done; every stone, every piece of timber, all the work was finished in the mountains, before it was brought together, so that no sound of the axe, or hammer, or any tool of iron was heard in the building on Mount Moriah. All was solemn silence, save what was necessary to put these prepared materials into their respective places in the house.

These solemn facts of history teach us the indispensable necessity of being *duly* and *truly* prepared before we enter, or attempt to enter, either a Masonic Lodge or a Christian Church; and, above all, before we pass into the presence of the Grand Master of the Universe! Of this I shall have occasion to speak more at large in the sequel.

But, to return to the subject of preparation, it may be edifying to take a more extended view of this subject. Different classes of materials were required, and different pieces of various magnitudes and importance were required in each class.

The plans of the several sections of the Temple were drawn and divided out among the several overseers, and masters of the work, so that every part of the materials might be forthcoming at the proper time, and in proper order.

#### I. THE CORNER STONE

was the first to be laid after the foundation was prepared; and this was the first to be obtained. To obtain a suitable stone for the foundation corner, one sufficiently large and trust-worthy, one able to receive and sustain so great a weight, was a

matter of no small interest. Various passages of scripture clearly indicate this:—"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."—*Isa.* 28: 16. This expression, uttered hundreds of years after the Temple was built, seems to refer to the time, labor and care bestowed in finding and preparing the original corner stone of the Temple.

The difficulty arose, (at least in part) from the magnitude of the materials used in the building. They were "*great stones.*" "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house."—1 *Kings*, 5: 17. And again, "All these were of costly stones, according to the measure of hewed stones, sawed with saws, within and without, even from the foundation unto the coping. \* \* And the foundation was of costly stones, even great stones; stones of ten cubits and stones of eight cubits."—1 *Kings*, 7: 9, 12.

The Temple cubit was a cubit and a hand-breadth of the ancient measure,—about two feet of our measure. This would make these stones sixteen, and twenty feet long. Ezekiel says that the walls of the house were six cubits—twelve feet thick. And from all the data before me, I am persuaded that the walls were built of stones of the thickness of the wall, so that one layer of stones made the thickness of the wall. The measures of these stones may represent their breadth, or length, but undoubtedly many of them were much larger than here stated. Josephus says that some of the stones were forty cubits long; and if he means the ordinary cubit, they were at least sixty feet in length; but if he uses the Temple measure, then they were about eighty feet in length.

"In the sub-basement of the great temple at Baalbeck, there is one stone *sixty-six* feet in length by *twelve* in breadth and thickness, with others of not greatly inferior size; while in a neighboring quarry, which tradition declares to be that from which Solomon procured his 'great stones,' are stones of equal, and even greater dimensions, cut and ready for use, one of them being no less than seventy feet in length, by fourteen feet five inches in thickness."—*Kitto's Bible Illustrations*, vol. 4, p. 47.

Dr. Olin says that he saw in a part of the present wall of Jerusalem, which he supposes formed a part of one of the abutments of the Temple, stones sixty feet in length by eight feet thick and twelve broad. That he saw among the ruins of ancient Thebes in Egypt, a single shaft of granite eighty feet long and eight feet thick. We may therefore safely suppose that the great corner stone of the Temple was not less

than eighty feet long by fourteen or sixteen thick and broad. To find a block of clear, sound, white marble of these dimensions, to disinter it, and fit it for its place, and transport it to the ground, required much time and labor. Hence that expression, "Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure foundation."

As this whole building was typical, and every part of it was divinely intended to represent something better than itself, it may not be out of place here to notice briefly the antitype of this Grand Foundation corner stone.

Every Bible reader can easily see that by this bold figure, the corner stone, a remarkable personage is intended. He is spoken of as a man — but a man of extraordinary virtues and powers, and worthy of the confidence of all men. In one word, he is to be the foundation of the whole church in regard to her faith, hope, support, and final salvation. Long did the world wait for his coming, and earnestly did the prophets and wise men of antiquity search for him among the sons of men. The seers of old had predicted his coming, and his work. They had called him a Rock, — "the Rock of Ages," or of eternity. "The Lord is my Rock and my refuge." "Who is a Rock, save our God? Their rock is not as our Rock, even our enemies themselves being judges." "Let the inhabitants of the Rock sing, let them shout from the top of the mountains." "Other Foundation can no man lay than that which is laid, which is Jesus Christ. As a wise master builder I have laid the foundation and another buildeth thereon." "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord." "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." "To whom, coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." "Unto you which believe he is precious." This is Jesus of Nazareth, the Son of David, the Son of Abraham, the Son of God. The Son brought forth by the Virgin; the seed of the woman that was to bruise the head of the serpent, "The Child born to us, the Son given to us, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." When he was brought forth he was tried by all these marks, and was found to be the true Corner Stone, having all the marks laid down on the Divine Trestle Board of Revelation. His moral virtues were tried in his childhood and youth by being exposed to the influence of the most corrupt society, so that it was said of the place where he lived, "Can there any good thing come out of Nazareth?" And yet he remained

uncorrupted, a perfect model of moral virtue. As he entered upon the duties of his public ministry he was sorely tried by Satan himself. For forty days and nights together did the great enemy of mankind ply his skill and energy to find a weak place in this Corner Stone of the world's redemption, but he found none! "True and trusty," every where and all the time, he comes forth out of the ordeal with increased lustre, and soon gains the admiration of the world! But again he is tried; wicked, crafty Priests, Scribes, and Pharisees try him to the uttermost of their skill, but all in vain; there he stands unimpeachable! Herod and Pilate try him, and the final exclamation is, "I find in him no fault at all! no, nor yet Herod." Satan tries all his power once more, and the Stone sweats blood! but breaks not! "Father, if this cup may not pass from me except I drink it, thy will be done!" He goes to the cross, and there the united powers of earth and hell make their last desperate onset. He is tried till the sun is ashamed and blushes in sackcloth! the earth shudders at the sight! the rocks rend asunder! the vail of the Temple is rent in twain from top to bottom! the graves fly open, and the dead are stirred! Yet he fails not! but goes forward and meets and conquers death himself, and now challenges the confidence of all men; for He alone is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—*Heb. 7: 25.*

The other stones, composing, with the corner-stone, the first layer of the building, must have been of equal proportions in thickness and width in order to preserve harmony.

It is said that in raising the walls of the house, they laid three rows of great stones and then a row of cedar beams. Dr. Clarke was rather puzzled with the darkness of this expression, and seemed to think that the meaning was, that they laid three rows of stones and then a row of timber in the walls, so that the timber should form the fourth layer of the walls. I incline to the opinion that these cedar beams formed no part of the walls, but were what we call joists, that received the flooring of the several stories, and that these stories each consisted of three layers of stones; then they laid on the cedar beams for the floor of the ceiling, and then another story of three layers of stone, etc., till the building was at its intended height. If these stones were of the thicknesses above reported, that is from twelve to fourteen feet thick, then these stories were from thirty-six feet to forty-two feet high, which will strikingly harmonize with the stories and height of the building given in cubits by the Bible historians. This view clears the text of all darkness, and preserves the act of building in this case in harmony with the estab-

lished rules of architecture. But the insertion of a layer of wood between the layers of those vast and beautiful blocks of polished marble would be a violation of all propriety and common sense, and would have greatly obscured and marred the beauty of the building.

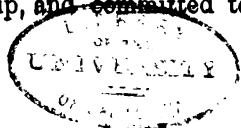
This first layer of the building, forming as it does the *foundation* complete, is thus spoken of by St. Paul in the second chapter of his epistle to the Ephesians,—“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner Stone, in (or on) whom the whole building fitly framed (joined) together, groweth into a holy temple of the Lord ; in whom ye also are builded together for a habitation of God through the Spirit.”

These great stones, then, represented the apostles and prophets as all united to Christ—and employed by him in receiving and building up the materials of His living Temple.

And guided by these Divine lights, we may safely say that the other great stones represent the ministers of God who have by him been employed in every age to turn men from darkness to light, and from the power of Satan to the living God. For in this grand enterprise a man may be both a workman on the building and a living stone in it.

#### THE WORKMEN

next demand our attention. There were one hundred and fifty thousand of these ; seventy thousand Entered Apprentices, as bearers of burdens, and eighty thousand Fellow Crafts, as hewers in the mountains, besides three thousand six hundred overseers. These were all strangers ; not an Israelite was found among them. There were, however, over all these, thirty thousand Masters, under the charge of Adoniram, who served a month at a time by ten thousand a month, thus making ten thousand Lodges, of fifteen members each, beside the Master and the overseers, there being seven Entered Apprentices and eight Fellow Crafts to each Lodge. Hiram, the Tyrian, the widow's son, as chief architect, was over all next to Solomon. I suppose that the plans of the several sections were given to the Masters of the Lodges, a section only at a time. Each Master alone knew the drawings of his own trestle board, and each Fellow Craft alone had the marks of the work committed to his trust. Each was therefore accountable to the Master for himself. The overseers were accountable to the Masters, and each Master was accountable to Hiram or Solomon for his Lodge. We may suppose that each Lodge had an entire section of the Temple committed to its care, and that each piece as it was finished was brought to the place where that section was to be put up, and committed to





the hands of the overseers, who, it seems, were charged with this duty of putting the sections together in the mountains. The Bible does not mention this fact, but Josephus tells us that the stones were first joined together in the mountains. And this was necessary in order to prevent all mistakes, and save the builders at Jerusalem from all possibility of confusion. The wisdom of this policy will be more clearly seen when we come to speak of the Key Stone.

#### HIRAM THE WIDOW'S SON.

Notwithstanding this man was chief architect, under whose supervision everything was to be done, yet he seems to have been a busy and hard worker all the time. He was remarkable in his relationships. He was neither Jew nor Gentile, but both. His father was a man of Tyre ; his mother of the daughters of Israel. His mechanical skill was wonderful ; his mental capacity was vast. It is truly astonishing how one human mind could comprehend so much ! He was not only a master of masters in wood work and stones for building, but in iron, brass, silver, gold, precious stones, in engraving, gilding, in drawing and ornamenting, and in finding out every device appertaining to the artistic profession. But as we have seen before, in all this he was divinely assisted. He was also as remarkable for his fidelity as for his artistic skill, yielding his life rather than to betray his trust. The Scriptures give us some specimens of his skill, and among them the casting of those massive pillars of brass, Boaz and Jachin, with their capitals ; the vast brazen sea with its brazen oxen under it ; the lavers, also, all of brass ; the golden candlesticks with branches of solid gold, and Masonry ascribes to him the making of a most remarkable stone, which will claim our attention after a little.

#### THE WORKING TOOLS

by which the materials were prepared, each for its own place in the Temple, form another chapter in its history that must not be forgotten. Such materials could not be prepared without tools.

1. The first mentioned in our catalogue is the twenty-four inch gauge, or measuring rule. This was necessary in order to ascertain the proper lengths, breadths and thicknesses of all the stones, timbers, &c. But this was symbolic of time, duty, and privilege, in regard to the spiritual temple.

The twenty-four inches are, among us, emblematic of the twenty-four hours of the day. These hours must be divided so as to give each duty and privilege its proper share of time. The true Mason finds by this division, eight hours of holy

privilege and duty combined—"The service of God, and a distressed worthy brother,—eight hours of labor at his daily business, and eight hours of refreshment and sleep." The whole may be summed up in one word,—we should live by *rule*. He that will live rightly, to the best advantage, intellectually, physically, socially, financially, morally; must live by rule, and have his time properly divided in regard to all these things. A great and wise man once said, "He that does not live by rule, does not live at all."

If any thing is to be done, there must be a time in which it is to be done, and a previous arrangement must be made for it. The reason why so many men never accomplish what they intend, is, they never fix on the time for doing it. Hence they never do it, for they are never ready, always having something else to do first. It is, therefore, one of the most important duties of life rightly to divide our time in regard to all our duties and privileges. An hour for reading, prayer, meditation; for public, family and private worship, is indispensable, if you would prosper in religion and become wise unto salvation.

But the twenty-four inch gauge not only teaches us to divide our time properly, but also to ascertain the true measure of every duty and every privilege,—our duty in regard to God, our brethren, and all mankind; our privileges in regard to the use of the good things which God has given us to enjoy. There is a certain measure of these that is profitable and edifying. But all excesses are abuses, and are strictly forbidden.

2. The *Common Gavel* is another of the working tools employed by the workmen of the Temple. This was used by them to break off the corners of rough stones the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that "house not made with hands, eternal, in the heavens." The word of God, containing the whole of our moral and religious duty, is the gavel. "Is not my word a hammer to break the rock in pieces, saith the Lord?" That gavel is to be used with our own will and earnest purpose. It is also the emblem of authority and power, and teaches us to govern ourselves, subdue our passions, and be subject to authority.

3. The *Square* is a third instrument used by operative Masons, without which the Temple could not have been built. While by the use of the twenty-four inch gauge they ascertained the lengths, breadths, and thickness of the materials,

by the square they were brought into due form. It teaches us honesty and rectitude of purpose within, and equitable and fair dealing without ; giving to all their dues, and that in due time ; and correctly regulating all our tempers and passions.

4. The *Plumb* is closely allied to the square. By it the builder raises a perpendicular wall of the previously squared materials. It teaches us morally to live uprightly in all our actions in our several stations in life, before God and man. God is above ; the building is erected to God ; and the plumb teaches every man to look up to God and to have special and constant reference to him in all the actions of his life.

5. The *Level* is used by builders "to lay horizontals," to establish the foundations of their edifices in harmony with the structure and laws of the globe on which we live, that the building may be steady and firm, having a good foundation.

Morally, it teaches us humility ; that we are of the dust, and tending to the dust, and thence "to that undiscovered country beyond, from whose bourne no traveller returns." Pride, self-conceit, haughtiness, are all opposed to every interest of our souls and bodies, both for time and eternity. Nothing is better calculated to counteract and prevent these evil and injurious passions than a constant reference to our origin and our final end. The *Level* calls our attention to both. How can dust and ashes be proud and haughty ?

6. The *Compasses* occupy, also, a prominent place among the tools of the workman. He could not draw his designs upon his trestle-board without them. Morally, they "teach us to circumscribe our desires, and to keep ourselves within due bounds with all men," and in regard to all things, especially the enjoyment of pleasures. The sensualist could not be depended on for any work for the temple. How much less can a man hope to gain the approval of his Divine Master without self-denial ? There must be a limit set to all our desires, over and beyond which they are never to pass. There is an emblematic circle, resting on the Holy Scriptures, and supported on the left by John the Baptist, as the Boaz, the strong pillar, and on the right by the beloved John, as Jachin, the pillar of establishment or stability, or durability ; and this circle, so bounded and supported, symbolizes the boundaries of our liberties and duties. Let every Mason, every Christian, who has doubts as to the propriety of any indulgence, take the compasses and draw the circle ; let that circle rest on the Bible ; then bring up on the left the example of John the Baptist, and on the right that of John the Evangelist, as they are both laid down in the Scriptures ; let him be honest with himself before God, and he will soon see whether the proposed

indulgence be right or wrong. If we keep ourselves within that circle we shall not go far astray.

7. *The Engraver's Chisel* is another important instrument of the workmen of the Temple. Upon every stone it was necessary that not only the number should be engraved, but also the peculiar mark of every workman, together with the initials of his name, so that every one should be held responsible for his own work. This was over and above the polishing; it was the last act of the workman, the finishing touch.

Morally, it teaches us not only the necessity and importance of mental and moral discipline, by which we are to cultivate the moral, social, intellectual, and spiritual virtues, but it teaches us, also, our individuality and personal responsibility; that every man must answer for himself, and is held responsible for his own work. There can be no hiding or shuffling here. The work of another will not recommend us. In presenting our work, we must give unmistakable evidence that the work is ours. Again, it teaches us not only the duty of moral and mental improvement, but the absolute necessity of it. For no stone was allowed to go to the site of the Temple until after the engraver's chisel had done all its work of polishing, marking, and numbering. The work of engraving is several times referred to in Scripture. The Moral Law was engraven on stones by the finger of God. But this was emblematic, for God now writes it on fleshly tables of the heart. "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart."—*II Cor.* 3: 3. "To him that overcometh will I give a white stone, and in the stone a new name written (engraved) which no man knoweth, saving he that receiveth it."—*Rev.* 2: 17.

By this we are taught that there is, in the great work of our moral regeneration, a mystery; a divine secret; a gracious and vital work of God himself, wrought in us by the power of His Holy Spirit, without which we cannot be accepted of Him at last; and which work, as it is only spiritual, and therefore invisible, can be known only to God and the individual in whom the work is done. And all this was symbolized by those mysterious characters which were engraved on every finished stone, the meaning of which was known only to the Master and to the workmen.

8. *The Mallet*, without which the engraver's chisel would have been useless, is an emblem of authority and power. In the hands of the Master, it controls the action of the workmen. In the hand of the workman, it drives the chisel at his will.

1. Morally, it denotes that absolute control which the Grand Master of the Universe has over us all, and the unlimited obligation we are under to Him.

2. That absolute control which every man, and especially every Mason (and every Christian) should exercise over all his desires and tempers, and that energy by which he should press forward in the discharge of every duty until he is perfected as a living stone for that spiritual house.

Fire was an important and indispensable element employed by the workmen in preparing materials for the building of the Temple.

None of the metals were fit for use until melted and refined by fire. It was indispensable in the formation of those vast pillars of brass, Boaz, and Jachin, with their chapiters; the brazen sea, lavers, etc., which were all cast by pouring the melted metal into moulds previously prepared for the purpose. Hundreds of thousands of vessels of brass, silver and gold were required in the service of the Temple, and fire was indispensable in the making of them all.

This use of fire was emblematic. The great spiritual Temple of God is not built without fire: "He sits as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years."—*Mal.* 3: 5, 4. "He shall baptise you with the Holy Ghost and with fire; and He will thoroughly purge His floor and gather the wheat into His barn, but will burn up the chaff with unquenchable fire."—*Math.* 3: 11, 12. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost."—*Acts*, 2: 3, 4. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say it is my people; and they shall say, The Lord is my God."—*Zech.* 13: 9. "Is not my word like as a fire?" saith the Lord; "and like as a hammer that breaketh the rock in pieces."—*Jer.* 23: 29.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."—*1 Peter*, 4: 12, 13. "That the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus

Christ.”—1 *Peter*, 1: 7. “I counsel thee to buy of me gold tried in the fire that thou mayest be rich.”—*Rev.* 3: 18.

All these forms of expressions, and many more, dispersed through the Scriptures, direct our attention to the work of that Divine Spirit which is represented unto us under the emblem of fire. God appeared to Moses in a flame of fire in a bush.—*Exodus*, 3: 2. Again, we are exhorted not to quench the spirit.—*Thess.* 5, 15. “For our God is a consuming fire.” *Heb.* 12: 29.

The moral imperfections of our nature are compared to dross in metal; and this must be separated by fire, that is, by the refining spirit of God, so that we may be fit for the Divine Master's use in ornamenting and supporting His Temple. It is said of the refiner, that in the business of purifying silver by fire, he sits and watches carefully the process, until his own image is clearly reflected by the molten mass; when it is done. So God, our great spiritual refiner, watches the process of his own work of moral purification in us, and pushes forward the work till his own image of holiness is clearly reflected from our souls; when he says, “it is enough.” And thus it is written, “Be ye holy, for I, the Lord your God am holy,” and, “Without holiness, no man shall see the Lord.” To them who are not purified by him, “our God is a consuming fire!” “He putteth away all the wicked of the earth like dross,” and their final, terrible destiny is to “a lake of fire, burning with brimstone.” The rubbish about the Temple, accumulated while it is in building, will, when the Temple is finished, like the chaff of the threshing floors, when the threshing is over, ‘be burned with fire unquenchable.’ Fire also gives light, heat, and motion. It is a powerful motive agent.

9. The *Setting Mauls* were necessary in bringing the stones and timbers together into their respective places. Morally they denote that divine authority by which we are impelled to our duty, and our own will and resolution to do it.

10. The *Trowel* is the last of the tools, but not the least important. “The Master builder” makes use of it to spread the cement among the stones of his edifice; which, uniting with them all alike, unites them all to itself, and thus becomes the bond of union to the whole building. Morally, the Master of the spiritual temple makes use of it for the more noble and glorious purpose of spreading the cement of brotherly love among all the living stones, uniting them in the strongest bond of fellowship. This is the great strength of all lodges and of all churches. “By this shall all men know that ye are my disciples, if ye have love one to another.” Love is of God, and of God alone, for God is love. And this can be truthfully said of no other being. His love shed abroad in

the heart by the Holy Ghost given unto us, is the essence and life of all true religion, and of all true benevolence. It is the only bond of union that triumphs over all difficulties, braves all dangers, and bids defiance to death itself.

Men may be bound together by considerations of interest, of party zeal, of common danger, &c., &c., but all of these bonds will sever when matters of greater interest come in their way ; but true, pure, divine love in the heart, emanating from God and leading to him, stretching out its arms so as to grasp both worlds, never fails, but binds us together for eternity. This is that Divine charity that constitutes the top round of the ladder that carries us up into eternal Paradise. Hallelujah ! O that this pure, heavenly, living cement were more thickly spread through all the parts of the Temple !

#### THE KEY STONE.

There is another stone besides the corner stone, belonging to the Temple, that demands our attention. It is several times mentioned in the Scriptures with peculiar emphasis, and among Masons it is a very remarkable stone. The Scriptures call it "the cap stone," and "the head of the corner," but Masons call it "*the key stone.*"

There were of course many key stones, one to every arch in this vast building ; nevertheless, there is only *one* key stone that has called the special notice of prophets and Masons, and this, by way of eminence, is called "*The key stone.*" Some very remarkable facts are recorded in regard to this stone above all others, which have brought it so into notice. The principal facts are : first, that it belongs to the last arch of the Temple ; second, that it was beautifully made and then left in the quarries for a time us utterly worthless, no man caring for it ; third, that some one, not knowing its use, but charmed with its beauty, left his own work unfinished, and carried this up to the overseers, who, being equally ignorant of its importance, rejected it, and threw it aside into the rubbish ; fourth, that at last the want of it was felt, search for it was made, it was recovered and placed in the last grand royal arch of the House of God. Hence that saying, "The stone which the builders rejected is become the head of the corner."

The Bible gives us no detailed account of this affair, but simply states the fact that such an event did take place at the building of the Temple, and leaves us to imagine how it happened.

The facts here embodied in mystery, seem to be substantially as follows. The plan of the work of the building was given to the overseers in sections only, and but one at a time, as previously stated. These sections, Josephus tells us, "were

joined together in the mountains," before they were sent to Jerusalem, so that the workmen might be sure to avoid all mistakes, and that there might be no confusion in putting up the House on Mount Moriah. Every member of every lodge was held strictly accountable for the work committed to his care, and required to report at proper times. It was understood that no man had time to be idle, and, of course, none to bestow on any fancy piece he might take it into his head to make; and each would therefore be expected to confine his labors strictly to the work laid down for him in the master's plan; and each would have his own private mark, which he alone could explain. Nor would the overseers, charged with the important duty of putting the sections together in the mountains, be authorized or allowed to receive any work, however beautified in itself, not belonging to the section on hand. If, therefore, any such work should at any time be presented, they would feel themselves bound to reject it. Nor could the master overseer receive any such work, because he would have no place for it. And the workman who would venture to present any other work than that given him by his overseer to make, would expose himself to the charge of having neglected his duty, and of having robbed a brother of another lodge of his labor.

These suppositions were evidently in substance realized. A workman did find in the mountains a beautiful stone, highly finished. None of the workmen around claimed it, yet he doubted not it was made for the Temple. And as it was highly finished, he believed a good reward would be obtained by its presentation to the overseers. He discarded his own work, siezed upon this, carried it up and presented it as his own!

The result was as he might have expected. He could not explain the marks upon the stone! He could not hold up his head and claim it as his own work! The overseers had no place for it. They were not on the section to which it belonged. It was not laid down on their plan of the work. They had no use for it! Its fate was to be rejected and cast over into the rubbish! Poor fellow! How sad! how mean! how self-reproached! How he wishes he had minded his own business, and brought up his own work! But he wants money! tries to get it unlawfully! fails! is caught! disgraced! is reprimanded and sent back into the quarries to do his own work! How hard is the way of the transgressor!

Time rolled on! Section after section of the work was given to the masters of the lodges; the work was done, presented, inspected, approved, and sent over the sea to Joppa, and carried up to Jerusalem. Seven and a half years was the



Temple in building. The event just narrated, as supposed to have taken place, happened probably during the third or fourth year, may be later; the affair was well-nigh forgotten before the last section of the stone work was in the hands of the builders; no other lodge had missed a stone; and no call had been made for that strange one, so beautiful and yet lying in the rubbish! At last, however, and at the very last, a want is discovered! The key stone of the finishing arch is wanting!! How strange to the workmen that *such* a stone is missing! It was an important stone, and the making of it had been committed to a man of known and tried skill and integrity; but he is not here to answer for himself. He has passed away by violent and wicked hands; and his voice is heard no more among the workmen! But his work was done, and well done; and when it is found it will speak for itself. It was not laid down on the plan of this section which was put into the hands of the workmen, for the reason that it was already made.

It was not, therefore, on the trestle board of these workmen. Higher authority must be consulted. The Master Overseer is sought; the original plan is brought forward; the pattern is found; but where is the stone? See that vast crowd of hardy workmen from the quarries! Seven years and a half of hard toil in the mountains have made their mark upon them. But cheered with the hope that at the completion of the Temple they should be received and acknowledged as most excellent workmen, and that, going out thence, so accredited, they should be hailed everywhere as good men and true, worthy to be trusted and fit to be employed on any work belonging to their profession, should find employment and get good wages wherever they should travel around the globe, their hearts were light, and their seven and a half years seemed as but a little while. But now, alas! right at the time of their jubilee, they are brought to a full stand! and only for want of the last Key Stone! "The Key Stone! the Key Stone!!" is shouted to the bearers of burdens by the builders, but no man responds! What! is there no Key Stone for this Arch? None! What! must all these workmen be idle until a Key Stone can be made? Can no wages be given until then? None! Can no man graduate to the full honors of the Craft till then? No! And must there be a dead stand-still at Jerusalem too? Aye; there must! Nothing can go forward without the Key Stone! What a sad blunder that the Key Stone is not here! But, hark! the Master Overseer says it has been made! It is somewhere in the mountains, or in the rubbish! Make inquiry; search; *mark well* its form and look everywhere among the rubbish for

it. Inquiry is made; remembrances are called up. Years have passed away, but there is some recollection of a strange stone having been presented by a certain Craftsman that was rejected by the Overseer and thrown over into the rubbish. The rubbish of years had gathered over it. But search careful, long, is made for it. Oh, how hearts are throbbing with intense interest! Hear the earnest inquiries, "Do you think they will find it?" "Is there any hope?" "Upon what ground?" "Have you any further light upon the subject?" "Who says he saw it?" "How long ago was it?" "Where was it seen?" "Why were the builders so thoughtless as to throw it over into the rubbish? They might have known that such a stone would have been worth saving even if they had no place for it in the Temple." "I shouldn't wonder if some one has come and stolen it away by night while we were all asleep." See them overturning those vast heaps of rubbish. Hear the word of caution, "Be careful, as you dig, that you don't break it or scratch it." "Watch!" "Look!" "What is that?" "A Key Stone!" "What! *the* Key Stone?" "I think it is!" "*Mark well* its form and characters before you report." "I have; it is; it is. I have found it! I have found it!! The Key Stone! The Key Stone!! The Key Stone is found!!!" Oh, how is their sorrow turned into joy! See them rushing forward with almost superhuman energy, bearing aloft the precious treasure till the Master Overseer receives it at their hands and commits it to its place in the last grand royal arch of the House of God!

Now, hastily this last section of the building is taken down, and all shipped across the sea to Joppa, and thence carried up to Jerusalem. These workmen go up with the last specimens of their work. The stones and timbers are all laid in their places; the gold and ornaments cover the walls of the most Holy House; the lofty cherubim are there; the vail is hung, and the Most Holy shut from common eyes. The altar of incense, the table of shew bread, the golden candlesticks are brought into the holy place and properly arranged; the great altar of burnt offering is placed before the gate of the Holy House in the great court on the east. The lavers and the sea are there. Boaz and Jachin are reared up, the one on the left and the other on the right of the entrance of the house, with their chapiters and ornaments, like noble guards in proper regalia; the courts and colonnades are all up, with their vast profusion of ornaments; the whole forming what Ezekiel calls a city, consisting of four or five squares of buildings one within another, the Temple proper forming the centre; an oblong square of two hundred feet in length by one hundred in breadth, and six stories high, each story forty feet; so that

this house was two hundred and forty feet high! There was an open space all around this of two hundred feet, towards which the galleries and chambers built all round the Temple fronted. This open court was built all round with three story houses, corresponding with the first building. These all fronted inwardly, towards the inner house. They were fronted with galleries and columns extending up to their roofs. Around these, on the outside was another open space of two hundred feet all round, like a broad street, and then another row of houses like the one last described. The first of these courts was for the priests alone, none others being allowed to enter on pain of death.

The second was for the Levites, who were assistants to the priests, and occupied the apartment next to them. They were more numerous than the priests, and demanded more houses for their accommodation.

Around them ran another broad space of two hundred feet, built all round as the others with the same sort of houses. This was for the men of Israel, and another outside of this for the women of Israel, and the last for the Gentile proselytes; the whole, as we have seen, encompassed with a massive wall and strictly guarded at all its gates.

Open avenues extended from all these gates up to the Most Holy House, where the sacrifices were offered, and within which the glory of God rested.

All this vast cluster of princely buildings is called the Temple! And in reference to them all, with their unnumbered and spacious apartments, Jesus, as He sat upon Mount Olivet, over against the Temple, from which He had a clear view of the whole, said: "In my Father's House are many mansions!" Of course He speaks of Heaven, but He makes the Temple, with its multitudinous apartments, the type of it.

When all this work was done, and Solomon had inspected and approved of the whole, he assembled the chief of the Priests, Levites, and Elders of the nation, and all the men of Israel came up to dedicate the house to the Living God.

The Priests offered their sin offerings, sprinkled the blood and the anointing oil within the Most Holy House, and brought in the ark of the covenant with its golden mercy seat and cherubim of pure gold, and placed it under the wings of the two great cherubs, and came out and closed the golden doors, and let down the holy vial, and sprinkled with blood and oil the sanctuary and the altars and tables and candlesticks, and the sea and the lavers, and all things, as required by the Divine Law. And then, the Priests and Levites, each in their respective places, before the east front of the great altar, and filling all those deep galleries surrounding the house on all sides, all arrayed in white and fine linen, with cymbals and

psalteries, and harps, and with trumpets, lifted up their voices as with one soul and one purpose, in the solemn dedication hymn, the chorus of which was :

“ Praise the Lord for He is good,  
For His mercy endureth forever.”

At this exciting and thrilling moment the cloud of the Divine Glory descended and filled the house, so that the Priests could not stand to minister because of the cloud ; for the glory of the Lord had filled the House of God.

Seeing this, Solomon fell upon his knees upon a brazen scaffold made for the purpose, and in the sight of all Israel, and offered up the house to God in that most memorable prayer of dedication. “ Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the Lord’s house.” “ And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, “ For He is good, for His mercy endureth forever.” The people caught up the chorus where the grand choir had left it, and with emphasis and heavenly animation repeated it, and prostrated themselves with holy adoration before the Divine Majesty ! Thus was this grandest of all buildings begun, continued and finished under the Divine blessing and crowned with the Divine glory.

#### THE MEANING OF ALL THIS.

That the Temple was a symbolic or typical house is agreed by all parties, Masons, and Jews, and Christians. The Scriptures abound with allusions to it as a symbol, and often to different and particular parts of it as symbols ; and Masonry has drawn largely upon it in the formation of her ritual. So that we may say that the study of the Temple is the study of Masonry. And I may add that almost everything in Christianity, its doctrines, morals and religious experience, is symbolized by something or by all things in this wonderful house of God. Some of these, as the corner stone, etc., I have already mentioned in these remarks, and need not to mention them again. The others demand our attention. It would be criminal in us to neglect so vast and costly an outlay of divine means for our instruction and benefit. It is all for our good, that we may become wise unto salvation. But in the interpretation of these mysteries, no unbridled fancy can be allowed. We must keep ourselves strictly to the word of God, and give alone its interpretations. “ God is His own interpreter and He will make it plain.”

Having in my remarks on Architecture given its symbolic use, I now respectfully call your attention to the symbolic teachings of the

#### SITE OF THE TEMPLE.

A matter that required so many manifestations of the Divine will and was so persistently followed in the Divine Providence, stretching over a period of about fifteen hundred years, must possess in itself a degree of importance commensurate with its own greatness. And here we are not left wholly in the dark by the Divine record. It informs us that this site of the Temple represents the place of God's church first on earth, the country of His religion, and the establishment of that religion. Among Masons it sustains a similar relation. The place where any and every Lodge meets is supposed to be represented by the site of Solomon's Temple. God's house was holy; His church is holy; His religion is holy, because He is holy. And Masonry claims to be holy and her precincts holy, and her highest motto is "*Holiness to the Lord.*" And the unspeakable holiness of God gave character not only to the house in which he was graciously pleased to manifest himself, but also to the very ground on which the Temple stood, and even to the whole city and surrounding country, so that Jerusalem is to this day called "The Holy City," and Judea is called "The Holy Land." And, from this, every church house and every Masonic Hall is called holy; and Christians are called saints, that is, holy persons, and Masons ought to be such. The following passages of Holy Scripture show how the matter was understood by the prophets: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people, and they shall beat their swords into plow shares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 2, 4. "Thus saith the Lord of hosts, It shall yet come to pass that there shall come people and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray

before the Lord." Zech. 8 : 20, 23. These expressions can be understood only in regard to Christianity, whose God is everywhere, and whose Temple is the universe, and whose throne of grace is at once within the reach of all. This religion is now exalted as a mountain above the tops of all other mountains, (institutions) and established above the hills, and many nations have already flown unto it, and still they come ! And by and by it will be said in truth, " Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge. For, lo ! the kings were assembled, they passed by together. They saw it, and so they marvelled ; they were troubled and hasted away. Fear took hold upon them there, and pain as of a woman in travail. - - - Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments. Walk about Zion and go round about her ; tell the (number of the) towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God (who dwells in this Temple) is our God forever and ever ; He will be our guide even unto death." Psa. 48.

The site of the building then, together with the whole city, was a type of the place of God's holy religion in its widest diffusion in the form of Christianity. All nations could not go up to old Jerusalem, literally, but all nations can simultaneously approach the great altar and mercy seat of Christianity, which is as omnipresent as God.

This site of the Temple was also typical of the final rest of God's people.

" By faith Abraham, Isaac and Jacob sojourned in this same country, dwelling in tents, as travelers on a journey, in a strange country,—for they looked for a city that hath foundations, whose maker and builder is God." " For they that say such things declare plainly that they seek a country. And truly if they had been mindful of the country from which they came out, they might have had opportunity to have returned ; but now they desire a better country, that is, a heavenly." " Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11 : 8, 16.

" And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle (Temple) of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. 21 : 1, 3, &c.

Here is the finale of our pilgrimage and the consummation of all our moral and spiritual architecture ; the grand anti-type of all our building ; the glorification of the true people of God in a world of eternal glory on the grand immortal mountain of His holiness and glory.

Having taken this brief survey of the typical character of the site on which the Temple stood, let us now glance at the typical character of the Temple itself.

#### THE TEMPLE AS A TYPE

Has three significations. 1. As the house of God in which He actually dwelt on earth, it was a brilliant type of that humanity called Jesus Christ, in which, for the redemption of the world, God was pleased to manifest himself for more than thirty years on earth, and then took it up into heaven and seated it at his own right hand, angels, and principalities and powers being made subject unto him. In reference to this great truth, the incarnation of Jehovah, I need to quote from the Old Testament but two passages out of the many that are there. Isaiah says, (9 : 6): "Unto us a child is born, unto us a son is given. The government shall be upon his shoulders. His name shall be Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Here are humanity and divinity blended in the clearest possible manner. Mich. 5 : 2. "But thou Bethlehem Ephrata, thou little one of the thousands of Judah, out of thee shall He come forth unto me to be ruler in Israel ; whose goings forth have been from of old, from everlasting."

And from the New Testament, but a few :

John 1 : 1, etc.: "In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. And the word was made flesh, (was incarnated) and dwelt among us, and we beheld his glory."

And St. Paul, Coll. 1 : 14 to 20 : "In whom we have redemption through His blood even the forgiveness of sins : who is the image of the invisible God, the first born of every creature ; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him and for Him. And He is before all things, and by Him all things consist," etc. Words more expressive of divinity and divinity incarnate, cannot be found in our language. The Prophets said it should be so. The Apostles tell us it was so. And the Temple was both a type and pledge of it.

Again : "God was manifested in the flesh."—1 *Tim.* 3 : 16.

Jesus said : "destroy this temple and in three days I will raise it up again. But this spake He of the Temple of His body."—*John* 2 : 19, 21. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple of it." *Rev.* 21 : 22. This spake John of the heavenly city, the New Jerusalem, which he saw. And these passages of scripture clearly show that the Temple of Solomon, with its indwelling divinity, was a type and pledge of the incarnation of Deity in the person of Jesus Christ, for the redemption and salvation of man. If these passages do not prove it, then no words can prove it, for they are all of the strongest character.

Second. *The Temple was a type of every individual Christian in whom the spirit of God dwells.* "What! know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God?" Again : "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are." *I. Cor.* 2 : 16, 17—6 : 19. *II. Cor.* 6 : 16, "And what agreement hath the temple of God with idols? for ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and they shall be my people and I will be their God."

These passages clearly refer to individual Christianity and to that inward manifestation of the divine spirit in each case, answering to the real manifestation of God in the sanctum sanctorum of Solomon's Temple. The Israelites from the beginning seem to have understood the subject in the same light. For some in the days of Isaiah the prophet, laying claim to superior piety which they did not possess, were wont to exclaim in behalf of themselves, "The temple of the Lord, the temple of the Lord are these!"—*Isaiah*. As certainly as God dwelt in the temple of Solomon, so certainly does he dwell in every true Christian.

*Each stone in the Temple was a type.*—Not only did the Temple as a whole represent each individual Christian, but each stone by itself represented one, (the corners and cap stones referring alone to Christ,) and Masonry considers every one of her members, as, first a "*Rough Ashler*," a rough stone just taken from the quarry ; but who is to become in due time, by proper discipline, a *perfect ashler*, a stone perfectly fitted for the Temple ; yea, a "*living stone*, fitted for that spiritual house, eternal in the heavens." Both Christians and Masons found their views upon the same scriptures ; they alone being their only rule of faith and practice in this matter. And in both departments the text at the head of these remarks furnishes important testimony : "Ye also, as living stones, be ye built up a spiritual house." Stone houses are built up by stones



individually, one by one. So lodges and churches are built up. Each individual, then, who is a true, spiritual Mason, and every one who is a true, spiritual Christian, is both a living stone for and in that spiritual house, embodying the aggregate of God's people, and is also a Temple of himself, in his own individual capacity. As God dwelt in the Temple as a whole, so He dwells in the whole Church as such; and as He dwells in the whole Church, so he dwells in every true member of the Church individually. These important facts and cardinal principles of our holy religion are fully substantiated by the scriptures already quoted in regard to the Spiritual Temple. Hundreds of others could be adduced if necessary, showing most clearly that God dwells by His spirit in the souls and bodies of His people. "But if any man have not the spirit of Christ, he is none of His." "The disciples were filled with the Holy Ghost."

Third. The Temple was a type of the whole Church in its aggregate membership, as already shown under the head of "The Corner Stone."

We have in our text a most beautiful and forcible reference to the putting together of the materials of Solomon's Temple. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones be ye built up a spiritual house," &c. Let your imagination glance over the vast piles of materials on Mount Moriah. The foundation is dug; the buttresses are raised up; the materials are ready; a vast crowd is present; there stands Solomon, Hiram, king of Tyre, and Hiram Abiff. All are ready. What is to be done first? The Corner Stone is to be laid in the north east. The word of command is given, and behold, that vast block of beautifully polished marble begins to move in that direction! See! They lay it down there! They bring the *level* and apply it, the plumb also and the square. What says the Grand Master, Hiram? "King Solomon, and all Israel, this Corner Stone is correctly laid, and is 'true and trusty!'" A loud shout of joy goes up to God! The word of command is again given, "Let them bring forward the other stones of this first layer of the Temple of God." And behold they come! and are brought up against the corner stone; and so on, till the building is completed. So Jesus being laid as the Great Corner Stone of the Spiritual Temple of the living God, all who are built into that Temple come to him, and become united to him, in whom alone is salvation. "For there is no other name under heaven given among men whereby we may be saved, neither is there salvation in any other."

If we reject this Corner Stone, or refuse to come to him, where shall we find another? Many, indeed, have rejected

him, and have refused to be saved by him. But what have they gained? Have they found another better than he? Alas for them! they are still without a Corner Stone; and their materials lie scattered on the face of the earth or crumbled into hopeless rubbish; while all who in heart come to Jesus, find him precious. They are not confounded; in life and death he sustains them. Thus encouraged, others are coming, and will come. "To whom *coming* as unto a *living stone*." "As the Father hath life in himself, even so hath he given to the Son to have life in himself." The stones, naturally dead in sins, when they come to him in true faith, spring into life. As he lives, they live also. "He is the Light of the world, and the *Light is the life of men*." How wonderful is all this! and yet as true as wonderful! How many millions have already come to Christ by faith! And to what grand and beautiful proportions has the Christian Temple grown despite all the oppositions and rage of its enemies! And as it still rises, light increases around its battlements, displaying its beauty and glory, and angels and men look on with intense delight and contemplate its growing wonders. "The angels desire to look into these things," and "blessed are the eyes that see these things that ye see, for verily I say unto you, many prophets and righteous men have desired to see the things that ye see and have not seen them."

And thus the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together *groweth* into a holy temple in the Lord." Oh, may it be truly said of us, "In whom ye also are builded together for a habitation of God through the spirit." What a wonderful building! A living, growing temple of living stones! Each stone a temple of itself, and all harmoniously forming a grand temple. A temple built of temples, each temple still complete in itself; a grand temple built of whole temples, and all luminous with the light and life of God! Truly "this is the Lord's doings, and it is marvelous in our eyes." But this glorious temple is not finished yet; "and it doth not yet *appear* what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is," in all his glory.

Christ is the Foundation and the Capstone, "the Alpha and the Omega, the Beginning and the End, the First and the last, He that liveth and was dead, and, behold, He is alive forever more, Amen, and has the keys of Hell and of Death!" And He alone is "the Author and Finisher of our faith." As the Foundation Rock, the church is built on Him. His mediation, atonement, doctrines and precepts form a proper, strong and sufficient basis for the church. As the Key Stone at the top of the arch is essential to its existence

as such, as the arch could not stand without it, so Christ is at the head of the church as its only King! And as between the foundation corner stone and the Capstone of the last arch the whole building is comprised, so Christ is our only Redeemer, High Priest, Teacher, King and Judge. "He is all and in all." And it is His spirit, His love, His life, that, permeating all and giving his moral character to each, like a powerful cement, unites them all to each other and all to Him. And notwithstanding it is not so now with all Masons, nor with all Christians, so called, it is so with every one who is permeated with his Spirit, and will be so at last with all who shall be found worthy and well qualified, and shall therefore receive his gracious and final approval. "Well done, good and faithful servant, enter into the joys of thy Lord."

#### THE WORK DONE ON THE MATERIALS OF THE TEMPLE

was emblematic of the great work of moral reform and spiritual regeneration, which is essential to the final happiness of man. As those materials, one and all, were wholly unfit for any place in the Temple while still in their natural state, so is it, alas! with all mankind in regard to God's glorious and spiritual Temple! All are fallen; all are corrupt; all are wicked. "There is none (naturally) righteous, no, not one!" "Except a man be born again he cannot see the kingdom of God."—*John iii: 3*. "The natural man discerneth not the things of the spirit of God, for they are foolishness unto him; neither can he (as a natural man) know them, for they are spiritually discerned." "But he that is spiritual discerneth all these things." "But God has revealed them unto us by His spirit."—*1 Cor. 2: 10-15*.

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."—*2 Cor. 5: 17, 18*.

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—*2 Cor. 4: 6, 7*. "Ye were sometime darkness, but now are ye light in the Lord; walk as children of light."—*Eph. 5: 8*. "Darkness shall cover the earth, and gross darkness the people, but the Lord (who is the Light) shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see! all they gather themselves together; they come to thee; thy sons shall come from far—

because the abundance of the sea shall be converted unto thee ; the forces of the Gentiles shall come unto thee—they shall bring gold and incense—they shall show forth the praises of the Lord, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, for he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee ; for in my wrath I smote thee, but in my favor have I had mercy upon thee. Wherefore thy gates shall be open continually ; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the kingdom and nation that will not serve thee shall perish ; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee ; the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. And they shall call thee the City of the Lord, the Zion of the Holy One of Israel.”—*Isa.* 60.

Here is a wonderful prediction of the conversion of the dark, dead and scattered materials of the moral and intellectual world, and their rapid and glorious transformation into living stones, suitable for that holy and beautiful House, and their gathering together unto Him “who is the head of all principality and power.” In reference to the same great and glorious work, St. Paul says that God sent him to the Gentiles “to open their eyes and to turn them from darkness to light, and from the power of Satan unto God.” Acts 26 : 18. And all this work of transformation and quickening must be done here in time ; no work can be done there ; where the temple stands in eternity.

#### THE TEMPLE OF SOLOMON WAS MATERIAL.

*The Temples of Masonry and Christianity*, which are essentially one, are moral, intellectual and spiritual. Solomon's temple was the highest style of architecture, and a model for all builders. It is the aim of Masonry and Christianity to build up, by great and truthful principles, of holy morals and the richest and purest benevolence ; a Temple that will survive the rush of ages and the wreck of the world ; a Temple composed of human hearts, all imbued with the life divine, reflecting in strong light the holy and glorious image of the Great Builder of the universe, and cemented together in Him by that holy love which is “sweeter than life and stronger than death,” and which shall be worthy of the con-

fidence and esteem of all men. In further reference to the great work of preparing these materials for this building, the apostle says: "You hath he *quicken*ed who were *dead* in trespasses and sins. - - God, who is rich in mercy, for His great love wherewith He loved us, even when we were *dead* in sins, hath *quicken*ed us together with Christ, (by grace ye are saved,) and hath *rais*ed us up together, and made us *sit together* in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." Eph. 2: 1, 8. "And ye are complete in Him, who is the Head of all principality and power, in whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ; *buried* with him in baptism, wherein also ye are *risen* with him through the faith of the operation of God, who hath *rais*ed him from the *dead*. And you, being *dead* in your sins and the uncircumcision of your flesh, hath he *quicken*ed together with him, having forgiven you all trespasses." Coll. 2: 10, 13. This quickening is the finishing touch of the Great Architect; the hidden secret; the white stone; and the new name that no man knoweth, saving he that receiveth it. Rev. 2: 17. It is not enough to have the mere outward forms of Masonry or Christianity. We must have its spirit and its life within us.

#### THE WORKMEN EMPLOYED TO BUILD THE TEMPLE.

*The Chief Architect* is presented to us in the Scriptures as a very remarkable personage. He was neither Jew nor Gentile, but of both. He was consummate in wisdom and artistic skill. No device was too hard for him; in all departments he was perfectly at home, whether it were among the quarries in the mountains, among the cedars of Lebanon, the brass foundries of the Jordan, the silver and gold shops, or the offices of the lapidaries and engravers. He was equally remarkable for his deep piety and unflinching fidelity. But alas! he fell before the building was completed, and fell by the hands of the very men who ought to have defended and sustained him. The Bible is silent with regard to these later facts; but Masonry has preserved them. Indeed, the Bible history of those times is confessedly composed of very brief extracts from the public records. Perhaps the day will yet come when there will be exhumed from the deep subterranean vaults under the old temple site, some important documents that are now lost to the world. But to return to our subject. There are some striking analogies between Hiram Abiff and Jesus Christ.

1. Hiram was neither Jew nor Gentile, but of both. Jesus was neither human nor divine singly, but of both, God and man.

2. Hiram was Master Builder over the Temple. Christ is Master Builder over the great temple of Christianity.

3. Hiram was the son of a widow. Christ was also the son of a widow. Joseph is supposed to have died before Christ entered upon his public ministry.

4. Hiram was the wisest of builders. The wisdom of Jesus is without a parallel. The wisdom of His gospel is the purest and most sublime known to mortals, and contains the only reliable rule of faith and practice, and especially in regard to the building of our temple of moral and spiritual virtues, of religious life and eternal happiness.

5. Hiram died by violent hands before the Temple was completed; so Christ was betrayed and seized by violent hands in the very garden where He was wont to offer up His devotions, and just as He was retiring from prayer! He was hurried away and crucified, in disregard of all law, human and divine. Even the Governor said, "I find no fault in him at all." The remorse that followed is remarkable. Peter, who cruelly denied him when he should have boldly risen up in his favor; "went out and wept bitterly!" "And Judas, when he saw that he (Christ) was condemned, repented, and went out and hanged himself, and falling headlong, all his bowels gushed out."

6. The name, example and virtues of Hiram still live to bless the world with their influence. So, and much more, the name of Jesus and His example of piety, meekness, goodness, and firmness, are without a parallel! That prayer on the cross, uttered in the midst of agonies, mockery, and scorn, "Father, forgive them, they know not what they do;" that prayer alone has covered the name of Jesus with eternal glory! He is both the Son of God and the son of man. The son of Abraham, the son of David; the seed of the woman, the Saviour of the world; God manifested in the flesh, crucified, dead, buried, raised again from the dead and received up into glory. And now, to His care and management the whole living Temple of God is committed. "For the Father judgeth no man, but hath committed all judgment (administration) unto the Son, that all men should honor the Son, even as they honor the father."—*John 5: 22, 23*. Christ is therefore the "Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—*Heb. 3: 6*.

#### THE OTHER WORKMEN

Are worthy of notice. They were all strangers, not Israelites.

And so the men employed by Christ to build his holy temple, are but strangers and pilgrims on the earth, as all their fathers were.

The thirty thousand Israelites employed by king Solomon, and by Hiram under him, may perhaps represent the angels, who from time to time have been employed by the Almighty to make known his will to man through the agency of certain individuals; but these angels have never been employed to preach the gospel to men. For this purpose he employs men "of like passions with ourselves; earthen vessels" in which to convey to us the blessings of his eternal love. As the workmen of the temple at Jerusalem were sent into the mountains and over the world in search of materials, so Christ sent out his builders, saying, "Go ye into all the world, and preach the gospel to every creature." And again, "Go ye therefore, and (*matheteusate*) make disciples of all nations." As the men who prepared the stones for Solomon's Temple had to clear away the earth from the stones where they lay in darkness, let in the light upon them, separate them from surrounding matter, and raise them up, so that they might be fitted for the temple; so the apostles were sent to "turn men from darkness to light, and from the power of Satan unto God;" to separate them from sinners, and to raise them up together, with the divine blessing, so that they might "sit together in heavenly places in Christ Jesus." And further, in regard to the work to be done on them, "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Amen." And St. Paul says of Jesus, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man (as a living stone) perfect in Christ Jesus." "And so then we are embassadors (messengers) of Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." And what an interesting sight is before us now. Glance the eye of your mind over the vast area of the mountains, hills and valleys of earth and behold the thousands of the workmen of Jesus Christ, earnestly employed in obtaining and preparing materials for that wonderful building that is yet to be reared up on the mount of God. A vast amount of materials have already been finished and sent across the sea to that distant, mystic shore, whence the angels have received them, and carried them up with shoutings, for the inspection and approval of the Divine Master. And others are going; and still the hum of the busy workmen is heard all through the mountains! for this house is to be vast and very magnificent. But a sketch of the winding up scene of this grand drama is thus

given by St. John:—"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, Salvation to our God which sitteth upon the throne and unto the Lamb." And the elder said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."—*Rev. 7: 9-17.*

## THE KEY STONE OF THE CHRISTIAN TEMPLE.

We have already seen that the Key Stone of the last arch of Solomon's Temple was a very important article in the building, and that without it the Temple could not be finished. We have also seen that that stone was once presented to the builders, but rejected by them and cast aside into the rubbish on the mountain, where a certain section of the Temple was put together, preparatory to its removal to Jerusalem. We have also seen that that neglected and condemned stone was afterwards earnestly sought for, recovered and honored with the highest place in the Temple. These facts were so notorious and produced so much interest at the time that the whole passed into a proverb, "The stone which the builders disallowed is become the head of the corner."

That all this was symbolic and prophetic of some grand event that should transpire under the Gospel is certain. So Christ and his apostles understood it and applied it, even before the chief priests and elders; and they did not deny the correctness of the application.

That this original Key Stone was, in all the remarkable facts in its history, a type of Christ, is so clear that the facts need only to be named to establish the hypothesis.

1. The superior beauty of this stone answers to the super-excellent moral and intellectual virtues of Jesus Christ. The Psalmist thus speaks of him, *Psa. 45: 2, 7*: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O, most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness. . . . Thy throne



O God, is forever and ever : the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness : therefore, God, thy God, hath annointed thee with the oil of gladness above thy fellows."

And again, in the 118th Psalm, verses 21 and 24. After having described the horrible trials through which he should pass to his glory, and the divine succor he should receive, he says: "I will praise thee, for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing ; it is marvelous in our eyes. This is the day which the Lord hath made ; we will rejoice and be glad in it." That the Psalms are prophetic, all must admit who believe the New Testament. Christ himself declares that certain things were written in the Psalms concerning him, and he applies this very scripture to himself, as already hinted ; and so did Peter and John, when they stood before the grand council, in those cutting words, "This is the stone which was set at naught by you builders which is become the head of the corner. Neither is there salvation in any other ; for there is none other name given under heaven among men whereby we must be saved ; neither is there salvation in any other." Acts 4 : 11, 12. From these remarks of the apostles, made in their own defense before the council, for having publicly preached Jesus as the Messiah, it is evident that the grand council did consider that these scriptures referred to him. The dispute was whether Jesus *were* the Messiah. They had put him to death as an imposter, but these Gallileean fishermen were proclaiming his resurrection from the dead and his exaltation to the right hand of God, the Father, as his Messiah in *fact* ; and had just healed at a word a natural, complete cripple, who never had walked a step in his life, and who was now more than forty years old ; and they had healed him publicly in confirmation of the truth of their doctrine that Jesus of Nazareth *is* the Christ, and the *only* Christ, and that there is no salvation in *any other* ; so that they, the very murderers of Jesus, must return and receive *him*, as the builders were compelled to receive back the stone which they at first refused, or they could not be saved !

Again, (Isaiah 8 : 13, 15.) "Sanctify the Lord of Hosts himself ; and let him be your fear, and let him be your dread. And he shall be for a sanctuary, (a Saviour) but for a stone of stumbling, and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." And it is remarkable that St. Peter, in my text, applies this very passage to Christ Jesus.

"Unto you, therefore, which believe, he is precious (a precious Saviour), but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient."

And again, St. Paul, (Rom. 9 : 32, 33,) "For they stumbled at that stumbling stone ; as it is written, Behold I lay in Zion a stumbling stone and rock of offense ; and whosoever believeth on him shall not be ashamed." It is evident therefore that the prophets, Jewish Priests and elders, and the apostles all considered that the rejected stone that afterwards became the head stone of the corner referred to Christ, and to him alone, and that both Jesus and his disciples claimed that *He* was the very Christ referred to. As this question involves one of the very fundamental principles of true religion, as laid down both in the Old Testament and the New, the foundation upon which both Jews and Christians build their hopes of salvation, (and Masons have no other foundation,) it becomes us carefully and candidly to consider the claims of Jesus to the Messiahship. If he is not the Messiah, then we should look for another, while we reject him with scorn : if he is the Messiah, in vain shall we look for another, and all our interests for time and eternity will be imperiled by so doing. The Old Testament Scriptures and the historical facts of the New must be our chief guides in this matter. And here allow me to say that the testimony of the New Testament writers must be admitted, or we shall virtually reject all evidence ; and all reasoning is at an end, and nothing can be proved. We ask, however no more credit for the New Testament writers than for the Old, and upon the same ground of credibility. If it can be shown that the New Testament writers confirmed their claim to inspiration by miracles of equal importance to those of the Old Testament, then, for the same reason, they ought to be believed. Let us briefly state the facts.

1. Jesus was born and made his public appearance at the time Daniel the prophet said he should.

2. He was born of a Virgin, in harmony with Isaiah's prophecy.

3. He was born in Bethlehem, as Micah predicted.

4. He was of the seed of David, according to God's promise to him, and so of the tribe of Judah, according to Jacob's prophecy.

5. An angel revealed the time and place of his birth to some shepherds in the field.

6. Certain wise men were guided to the place by the appearance of an extraordinary star, where they worshipped him as the Messiah.



7. These things were so well known and believed at the time, that king Herod did send his officers to Bethlehem, and slew all the male children under two years old, in order to be sure to kill Jesus.

8. He, Jesus, was publicly presented to the priest at the Temple, and recognized as the Messiah by those two prophets, Simeon and Anna.

9. At the age of thirty years, he was, by John the baptizer, an acknowledged prophet, publicly declared to be the Messiah, the Son of God, "the Lamb of God that taketh away the sin of the world."

10. God the Father did, in the hearing of the vast multitude who were present at his baptism, proclaim him his own Son, in whom he was well pleased.

11. The Holy Ghost did visibly descend upon him at the same time.

12. He fasted forty days and forty nights together, as Moses and Elijah did.

13. He wrought such miracles as convinced the Grand Council that he was "a teacher sent from God," for Nicodemus, on their behalf, says to him, "No man can do the miracles that thou doest except God be with him." If the Grand Council, then, who had every opportunity of knowing, did admit the reality and divinity of his miracles, would it become us, at this distance of time, to deny them? Some of those miracles were,—

1st. Raising the dead; as Jairus's daughter at Caperneum, the widow's son at Nain, and Lazarus at Bethany, after he had been buried four days.

2d. Feeding five thousand men, besides their families, on five loaves of bread and a few little fishes, all of which a lad was carrying about for sale. They all ate as much as they chose, and the fragments taken up afterward were much more than the whole at first. So of the four thousand fed with seven loaves.

3d. He healed the sick of every disease, and at a word, whether present or absent.

4th. He restored limbs to those who had lost them.

5th. To them who were naturally blind he gave sight.

6th. He walked upon the waves of the sea in a storm, as upon dry land.

7th. He stilled both the tempest winds, and raging of the sea, at a word.

8th. Above all, he preached the purest morals, the sublimest doctrines and the most benevolent religion. A religion suited to all the world and to every age, and gave a spotless and perfect example of its practicability and excellency in his

own life. Is not this enough? And yet, with all these beauties and perfections, those builders did reject him! But when they were about to cast him out into the moral rubbish of creation, even the heathen governor exclaimed, as with astonishment, "Why, what evil hath he done? I find in him no fault at all."

If we pursue his history further, we shall find still greater reasons for believing that he is indeed the divinely appointed Key Stone. Isaiah (53) says of him: "He was despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, (from a legal and proper trial,) and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied; by his knowledge (which he shall impart) shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul (his life's blood) unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

This is a very remarkable prophecy, and I need make no apology for the length of it. It was so strictly fulfilled in Jesus, that a noted infidel declared that it must have been written after his death. But this my Jewish brethren will not admit. They believe it was some eight hundred years before the death of Jesus! Look then at this man of sorrows, so deeply acquainted with grief! See how he weeps over guilty, bloody Jerusalem! See his unequalled agony in the

garden—his bloody sweat! His soul was exceeding sorrowful even unto death! Listen to that prayer in midnight silence: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." No; it pleased the Father to bruise him for our sakes: he must therefore drink the cup. See how he is literally "led as a lamb to the slaughter." Witness his mock trial! See how "he is oppressed." See how, in violation of all the forms of law, "he is numbered with the transgressors!" See him hanging between two thieves! See his heart's blood "poured out unto death!"

Was there ever a death like his? All nature, save his mocking, cruel murderers, and the devils united with them, is in sympathy with him. It is high twelve, but the sun grows dark! the earth shakes terribly! the very rocks burst asunder! See, the graves open! Hark! A cry from the Temple! The vail is rent in twain! No wonder that the Captain of the Roman soldiers cried out: "Surely this was the Son of God!" He was no impostor, nor blasphemer! Heaven and earth all bear witness to his innocence! Shall we not believe him? Surely none but God manifested in the flesh could suffer and die like this man! See that vast crowd that witnessed his crucifixion smiting their breasts in consternation, and flying to their homes through the unnatural darkness! This was no natural eclipse of the sun, for it was the time of the passover, which always happened on the full of the moon. This darkness, then, was God's testimony against these horrid outrages of all right and humanity, against His own beloved Son. And all these phenomena proclaim also the guilt of the world and the horrible demerit of sin. The sins of all the world were laid upon him, as their representative, that he might make an atonement for them, according to the prophecy just quoted. But those wicked Priests and Scribes, instead of appreciating his merciful interposition in their behalf, mock and deride him in his agony! Yet so true is history to prophecy! "He was despised, and we esteemed him not. We did esteem him stricken, smitten of God, and afflicted. Yet he had done no violence, neither was there any deceit in his mouth." Another scripture was fulfilled when he cried: "My God! my God! why hast thou forsaken me?" O, how many prophecies cluster and culminate around the garden and the cross! But we are not done with them yet. He is to "have his grave with the wicked and with the rich in his death." He is buried on the Mount of Sculls! where the bones of guilty criminals lie scattered all around! And yet here is a garden, and in it a new sepulcher, hewn in the rock, the grave of a rich man, never yet occupied. It belongs to Joseph, a just man, a coun-

sellor, and in this very tomb Jesus is laid! How minute is the prophecy! and how true to it is the history! Is there any room to doubt that Jesus is the very man spoken of by the prophet? And still further, the very vinegar and gall they gave him to drink, and the bitter words of mockery "they cast into his teeth," were the subjects of prophecy! Surely, Jesus *is* the Christ! But still further. The prophet said that "when his soul should have been made an offering for sin, he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands." Here his resurrection is clearly promised. He should die as a sin-offering for men, but should rise from the dead to die no more! and then "the pleasure of the Lord should prosper in his hand." As the universal High Priest of God for mankind, he should carry out successfully the great and divine scheme of human salvation! He should see his seed; he should see of the travail of his soul,—sinners that he died for, converted, regenerated, and saved by his own plan of salvation, "and be satisfied." To save souls he came; for them he died and rose again; and "for the joy that was set before him," the joy of saving sinners from endless perdition, "he endured the cross, despising (disregarding) the shame, and is set down forever on the right hand of God." How wonderfully does the prophecy agree with the facts in the history of the death of Jesus! Does he not fill the prophecy completely? Then he is the Christ.

Let us see how the facts concerning the Lost Key Stone agree with the same event.

Jesus, like the Key Stone, is brought before the Jewish builders, and notwithstanding they can find no fault with him, they condemn him to death, get him crucified, and cast out into the rubbish of humanity, among thieves, broken bones and scattered skulls! This very man that betrayed him to them with the hope of getting money, is condemned, rebuked, gives up the price of innocent blood, dies an untimely death, a burying ground is purchased and so named (field of blood) that it shall ever keep in memory this most bloody transaction! The more they try to conceal their guilt, the more they publish it to the world!

But see the disappointment and sadness of his disciples. All their hopes are buried with him! There he sleeps, cold in death! No disciple dares approach the tomb. Rough Roman soldiers guard the mournful place and forbid all approaches! The Governor's seal, too, locks up the sacred treasure and forbids all meddling. No search for the Key Stone is allowed here! The disciples return in despair to their homes. How touching is that little narrative of the

conversion of the two brothers as they walked into the country and conversed together of these mournful events! While they are conversing softly and solemnly together, a supposed stranger draws near and inquires, "What manner of communications are these that ye have one to another as ye walk, and are sad? Art thou only a stranger in Jerusalem, and hast not known the things that have come to pass there in these days? And he said, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in word and deed, before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel!" Sad indeed is their story! But turn your thoughts back to Jerusalem, to the garden, to the sepulchre. See those weeping women, a little after day-light on Sunday morning, tugging along with their load of myrrh and spices to embalm the dead! No hope of his resurrection lingers in their hearts! How they weep together! But, see! just before they reach the place the earth shakes terribly again! An angel, whose countenance is like lightning, comes down from heaven, breaks the seal, rolls back the stone, and calmly sits down upon it! The soldiers all see him! They faint at his sight and fall as dead men before him! Jesus rises! The dead lamb wakes up a living lion! Death and hell fly aghast and leave their keys in the hands of the prisoner! He walks forth to life victorious over death, and hell, and the grave!

Meantime the soldiers recover from their swoon, and run through the city shouting, as they go, "*Jesus is risen from the dead!*" The women come, bringing their spices. They say one to another, "Who shall roll us away the stone from the sepulchre?" for it was very great. Too large for two or three weeping, broken hearted women to roll away. But, look! "the stone is rolled away already!" They look in, but there is no Jesus! What has become of him? Where have they taken him? Mary Magdalene looks around for the gardener; the others stay by the spices at the tomb; they weep together; they stoop down to behold once more the place where he lay. The angels lingered about the tomb; two of them are now within, and show themselves to these weeping disciples of Jesus, and ask, "Why seek ye the living among the dead? He is not here; he is risen, as he said!" Frightened almost out of their senses, they leave their spices, fly from the sepulchre, and run to bring his disciples word! Mary now returns to the sepulchre, finds her sisters gone, but finds not her Lord. She looks again into the sepulchre, and turns away and weeps! But there stands before her a kind

hearted man, who asks, "Woman, why weepest thou? Whom seekest thou?" She supposes him to be the gardener, the very man she had been looking for that she might inquire of him about the body of Jesus. "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. "*Mary!*" how startling that voice! 'tis her own name; 'tis the voice of Jesus! She looks in his face: 'tis he! "RABONI! Go tell my brethren and Peter that I am risen from the dead!" She flies to their home; her sisters have just made their report of what they saw and heard. She tells her story; but all in vain; they don't believe it; these are idle tales. Nevertheless, Peter and John run to the sepulchre; it is open; the grave clothes are there, but he is not. Turn back your thoughts to the two brethren on their way to Emaus. "And besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. - - Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." What a wonderful interpreter of Scripture! How he seemed to have the whole Bible at his command, and to understand it all! How much like their Master he talked to them! How warm did their hearts grow while listening to his words! He must stop with us all night; we must know more about these wonderful things. He stops; he breaks bread; their eyes are open; 'tis Jesus! He is gone! They see him no more! They rise from supper; they hurry back to Jerusalem to tell the good news, when, lo! they are met by their brethren at the door, with the exclamation, "The Lord is risen *indeed*, and hath appeared to Simon!"

They rehearse their story, when, all at once, here is Jesus himself, right in the midst of them! and soon puts all their doubts to silence. But Thomas was not present on this occasion; his mind was of a doubting cast, too much like some in our own times; perhaps he rather gloried in his skepticism. I don't admire the disposition; neither did Jesus. But his brethren seek him—find him. He seems to have given up the whole gospel scheme as a sad failure! He will believe no more! "But, Thomas, we have seen the Lord, and know that he is risen from the dead!" But how incredulous was Thomas. "I don't believe it!" "What! Thomas, do you believe your brethren lie to you?" "No; but you are all *deceived*."



"But we have seen the marks on him, and know that it is he. Do you think that we do not know the Lord when we see him?" "Well, I *will not* believe unless I see the prints of the nails in his hands, and *put my fingers into the holes, and thrust my hand into his side.*"

Jesus hears it all, for he was present, though invisible. He waits eight days for Thomas to consider the testimony of his brothers and to change his rash resolution, but all in vain! There he is, in his mopish, stubborn unbelief! All that he consents to is that he will be at the next meeting of the disciples. The day is come; they are all present; the door is closed and the services begin. Thomas looks around. "No Jesus is here! Ah, I thought so. I don't believe in his resurrection." But, in the midst of his doubting reveries, a voice startles him! "Thomas! reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." Thomas looks; 'tis enough; 'tis Jesus! "My Lord and my God!" Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen me and yet have believed."

This backwardness of his disciples to believe in his resurrection, is a very remarkable fact, and shows clearly that they beforehand had no thought of any such thing, and hence they could not have laid any scheme by which to deceive mankind in regard to it.

But again and again, on various occasions, Jesus meets with them—on a mountain of Galilee, at the sea shore; and eats and drinks with them. At one time more than five hundred brethren were together, and Jesus met with them, and conversed with them freely; so that they had the fullest evidence possible of his resurrection.

There is another class of witnesses to his resurrection which must not be overlooked. It is recorded that "many bodies of the saints which slept arose and came out of their graves after his resurrection, and went into the holy city (Jerusalem) and appeared unto many." These witnesses from the dead could not but bear testimony to the resurrection of Jesus, for their own resurrection was but the fruit of his. "For as by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall *all* be made alive." There is, therefore, no resurrection without Christ, and if he is not risen, the dead rise not. "But now is Christ risen from the dead and become the first fruits of them that slept." And he says: "I am the resurrection and the life." All that are in their graves shall hear *his* voice and come forth. The first fruits of his resurrection must have been very convincing witnesses for him with the "*many*" to whom they

appeared; and this, with all the other witnesses, contributed largely to the rapid conversions which took place so soon in this very bloody city, Jerusalem, even within a few weeks after they had crucified him between two thieves as a malefactor. Finally he meets them in Jerusalem for the last time, and leads them out as far as to Bethany, where he gives them his parting address, and is "parted from them and taken up into heaven; and they all beheld him as he went up, till a cloud received him out of their sight."—*Luke*. Angels were there to grace the occasion; some of them were visible, others were not. We learn from other scriptures, that those whom he raised from the dead he now took with him to glory, to grace his triumph over death, and as a pledge of the final resurrection of his saints and of all men.

The scene that transpired beyond the clouds, though here concealed from our view, is described elsewhere in glowing characters. The Psalmist, speaking of it, prophetically says: "Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in!" But it is answered from the portals of heaven—"Who is this King of Glory?" It is shouted from below by the conducting angel, "The Lord, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in!" But those holy watchmen who guard the imperial city of the living God, jealous of their master's glory, ask again, "Who is this King of Glory?" and receive for a prompt answer, "The Lord of hosts. He is the King of Glory. *Selah*." It is enough; the gates are opened; the Royal Prince enters with his train of redeemed captives; for "when he ascended up on high, he led captivity captive;" or as it is in the margin, "He led a multitude of captives." He approaches the great throne of empire; God the Father receives him with the highest honor, and seats him at his own right hand, and gives him, as God-man, authority over all angels, and principalities and powers, both in heaven and on earth, and issues his awful mandate, "Let all the angels of God worship him." It was then that "he entered into heaven with his own blood, (by the merit of it as our Redeemer,) having obtained eternal redemption for us." And hence that grand redemption hymn which John heard from heaven, "Worthy is the Lamb that was slain to receive honor, and riches, and glory, and blessings, for thou wast slain and hast redeemed us to God by thy blood out of every nation, and kindred, and people, and hast made us unto our God, Kings and Priests, and we shall reign on the earth." Here is the grand coronation, for the present, of our glorious Key Stone. He is exalted now, in heaven, to the grand Royal Arch of universal empire;

but there is to be another coronation, when all the materials are gathered from earth and carried over to glory.

After all this he appeared once more on earth to his beloved John in the Isle of Patmos. John had been banished to this desolate island by the Roman Emperor, for no other crime than that of preaching Jesus as the Saviour of the world. Jesus comes to comfort John. But he came in all the habiliments of his most glorious majesty. John was overwhelmed with the sight of his glory, and fell as a dead man at his feet. But Jesus laid his right hand upon him, saying, "Fear not; I am he that liveth and was dead; and behold, I am alive forevermore, amen, and have the keys of hell and of death."

Thus, "he that humbleth himself shall be exalted." And, before honor is humility." Jesus, though he was from eternity in the form of God, and therefore thought it not robbery to be equal with God, yet he made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross: Wherefore God hath highly exalted him above all creatures, and given him to be the Head over all things to the Church, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*Phil. 2: 6, 11; Coll. 1: 11*, etc.

When these solemn ceremonies of his inauguration as universal High Priest and King of Kings, were ended, "having received of the Father the promise of the Holy Ghost," he sends down the heavenly baptism, setting on fire of love, joy, light and life, the hearts of his disciples, those living stones of his spiritual house, and completes in the Mount Lebanon of earth the programme of the last and most important section of the grand Temple of Christianity, and sets all hearts, heads and hands at work to procure, prepare and send over to the Mount of God, to which the Capstone is gone, all the necessary materials for the completion of the house in that world of everlasting light and glory! O, what a change comes over these once sad and weeping disciples! Light! life! joy! hope! boldness! confidence! zeal! now beam out in all they say and do! Hear the sound of the workmen in the quarries! How the materials rush together! Three thousand blocks of living marble are produced by the labors of the first day! Five thousand on another occasion! And far and wide the workmen spread and gather up the living stones from every place, and haste them on to the mount of building. See how

the temple grows! Grand indeed are the proportions of this last section of the building, and in glory it eclipses all the rest! O, the glory of this house in moral excellence! in effective moral power! Christianity bears down all before it and builds its glorious structure on the ruins of sin and error, builds in wisdom, strength and beauty, despite the bloody malice, and hate, and rage of hell and all the world around! Pharisees, and scribes, and priests writhe with envy and hate, and gnash their teeth in vain! With what holy boldness do Peter and John hurl into the very teeth of the grand council of their enemies that aimed either at the total suppression of Christianity, or the death of these its witnesses, or both: "*This is the STONE that was set at naught of you builders that is become the Head of the Corner!*" Acts 4: 11. The wrath and rage of men and hell fall powerless at its base! It stands upon a rock! "And upon this rock will I build my church, and the gates of hell shall not prevail against it." After the long, dark, fearful conflict of ages, it rises still in grandeur and glory, and is now drawing around itself the admiration and interest of the world! And so the voice of ancient prophecy said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising! Lift thine eyes round about and see! All they gather themselves together, they come to thee! Thy sons shall come from far and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, (in a godly sense) and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. - - They shall bring gold and incense; and they shall show forth the praises of the Lord, - - and I will glorify the house of my glory." Isa. 60. Read the whole chapter.

But there is one awful truth connected with this Key Stone, as stated in the prophecies, that we must not forget.

"He is a stone of stumbling, and a rock of offence to both the houses of Israel, even unto them that stumble at the word; being disobedient; and many of them shall stumble, and fall, and be broken, and be snared, and be taken."

There was among many of the rulers of the Jews a strange and unaccountable hatred to Jesus. And so it has been ever since. How many men of the world — great men, in all countries and in all ages, have hated Jesus! And why? what evil hath he done? What harm is there in his gospel? And

what have they gained by opposing him? Is it not true that "whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder?" How sad and painful is the history of them who rejected the Lord Jesus Christ. Where is that bloody council that delivered him to Pilate, and clamored for his blood until they obtained it? How terribly has that reckless imprecation of theirs, "his blood be upon us, and upon our children," been fulfilled upon them! They fell upon that stone, and it broke them, not him; and in turn he fell upon them, *and ground them to powder*, and scattered them to the four winds of heaven, and into all the nations of the earth; and from which dispersion they are not recovered after the lapse of eighteen centuries! Old heathen Rome fell under his tread, and modern infidel France received a thunderbolt from his throne that sent her aghast and reeling back into the ranks of submission. "That nation and kingdom that will not serve him shall perish." Let these awful manifestations of his wrathful power admonish the world. The great day of his wrath is yet to come; and it will come. As certainly as ancient Israel is now scattered upon the earth, and their cities and country a desolation, so certainly at the last all his enemies shall perish! O, that men would be wise, and receive him as their Saviour, and not provoke the anger of this "Lion of the tribe of Judah!" At last, with one terrible stroke of his power he shall hurl his enemies into outer darkness, with these most dreadful words,—*"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. There shall be weeping and gnashing of teeth."* The great conflict between light and darkness, right and wrong, truth and error, is still raging, and becoming more terrible every day. All the world is being drawn into it. Giant minds on both sides are racking their brains for arguments and weapons. More and more desperate become their onsets. The world is upheaving; thrones and empires are rocking; and all seem to be rushing on to the final catastrophe! Christ Jesus alone stands at the head of Truth and righteousness and light! The enemies of Christianity cannot charge its doctrines with an evil principle, nor its morals with a corrupting precept, nor its work of regeneration with an evil design or tendency, nor its promises with any thing licentious or improper, nor its threatenings with any thing out of harmony with the grandeur of its scheme or the eternal good of man. No man can truly say that if Christianity were heartily and fully adopted by all men that the world would be the worse for it. Obedience to its laws would secure the highest glory to God, and the greatest possible good to man. The hopes which it inspires are of the

highest possible character, and are in striking proportion to the trials and duties of virtue. The united wisdom of more than eighteen centuries has not suggested the least improvement either in the doctrines, morals, or motives of Christianity! The bliss it offers its votaries, even in this life, cannot possibly be improved but by a thorough renovation of the physical universe, which Christianity alone promises at the proper time. And Christianity promises by that renovation to perfect the bliss of its votaries in all respects for soul, body, mind, habitation, society, and all, and for eternity. So that Christianity leaves nothing further to be desired. And if another Christ should come, he could do no more than to adopt the religion of our Christ. He could not be his enemy and at the same time be the friend of man and of God.

It cannot be denied that Christianity is in perfect harmony with the law of Moses and the teaching of the prophets. The Old Testament Scriptures are as precious to the Christian as they are, or can be, to the Jew. It is by these very scriptures that he proves his Jesus to be the Christ; and the agreement between the Christ of the Old Testament and the Christ of the New is so perfect, that in our humble judgment, there is no room for either further testimony or argument. And as the great principles, morals and scheme of redemption embraced in the Gospel are just what the world needs everywhere, in all nations and ages, and is indispensable to its happiness and salvation, Christianity can never fail. No other Christ will ever come. Jesus will sit at the right hand of the Father till his foes become his footstool, and the stone, which the builders so long and so stubbornly rejected, shall become the Head Stone of the Corner: the Key Stone of the final Grand Royal Arch of Universal Empire, "angels, and principalities, and powers being made subject unto him." "For he must reign till all enemies are put under his feet. The last enemy that shall be destroyed is death." The world, we said, is rushing on to its final catastrophe. Thrones and kingdoms tumble first. Nations that have long and stubbornly opposed Christ in his religion shall perish. The little stone, cut out of the mountain without hands, shall fall upon the clay, iron, brass, silver and gold of the great image of heathen and satanic monarchy, and dash them all to pieces, and grind them as into the chaff of the summer thrashing floors, and the wind shall carry them all away; and Jesus shall reign in and over the hearts of men, till, at last, he shall set the whole world on fire, consume its dross, refine its dust, and bring up again from the general chaos a new, grand, beautiful, glorious and perfect world, devoid of sin, disease, sorrow, pain, tears and death. Jesus then shall be

King, the first and the last. And there his people shall forever in rapture sing, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation, and people, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5 : 9, 10. Then and there, on that mount of high, eternal glory, shall the Temple be completed in all its grand and beautiful proportions, in wisdom, strength and beauty ; built up for immortality—for the ages of eternity, composed of living stones, of spiritual, intellectual gems of transcendent splendor ; so that its light shall be like unto a stone most precious, like a jasper stone, clear as crystal ; ever throwing back in dazzling coruscations the glory of Him who is the light of the world. There all is light, and life, and love, and joy, forever !

Here, brethren, I say again, is the end of our pilgrimage ; the realization of all our emblems ; that holy and beautiful house of which Solomon's temple was only a type and pledge, and which Masonry and Christianity alike hold forth to their votaries as the goal of all their labors ! To be found worthy of a place in that Temple should be the highest ambition of every rational soul. Everything not finally incorporated into that House must be cast out into outer darkness, into the moral rubbish of creation ! And one awful, soul-stirring truth, must not be forgotten. All the materials of which the Temple was composed were fully prepared and perfectly fitted for their several places in the Temple before they were brought together. Nothing was done at the site of the Temple but the putting of the materials together that had been already prepared elsewhere. No sound of the axe, hammer, nor any tool of iron, was ever heard in the building. This teaches us a most solemn and important lesson : that every preparation for the enjoyment of eternal glory must be made in this life only ! If we leave this world unprepared, we are lost ! The rubbish of perdition is our destiny ! And yet, Oh ! How short is time ! Brethren of the Mystic Order, you all know the solemn lessons of moral purity which we are taught in our lodges, and in all our lectures. Our dark, rough, wicked condition by nature, like the stone in its natural bed, and that moral and spiritual perfection, like the perfect ashler, ready for its place in the temple, are kept constantly in view. How often are we urged to abandon the one, and to press on to the other ! Shall all these solemn lessons be lost upon us ? He is but a poor Mason who looks not beyond the mere rituals and pecuniary benefits of our noble institution ! So did not our fathers understand Masonry ! No ; they looked forward, by every landmark, from the bringing of the stone out of his darkness into light, to the placing of the grand Key Stone into that last

High Royal Arch of "Holiness to the Lord," guarding the entrance into the Holy of Holies, as pointing out to them all that work of moral and spiritual regeneration, and holiness of heart and life by which alone they could be admitted into the "Sanctum Sanctorum above." Here Jesus Christ, in his humanity, is the model stone; the living stone; the model man. "To whom coming, as unto a *living stone*, disallowed indeed, of men, but chosen of God and precious." Wicked men, men of the world, despise the moral and spiritual perfections of Jesus. But to you that believe, He is precious. And looking unto Him with earnest and steady desire, we become "changed into the same image, from glory to glory, by the spirit of the Lord!" Nothing but the mighty power of God can give us that divine light, life and spirituality, moral perfection and beauty, that shall secure us a place among the dazzling stones of that Spiritual House! We are all now in the preparation room! Let us improve the time! We cannot be admitted until we are fully prepared! Oh, what preparations have we yet to make? And TIME IS SHORT! What we do we *must* do quickly! "The sound of the gavel in the east will soon call us before the Grand Master of the universe, the Universal Grand High Priest. Are we ready? Oh, how sad to be rejected by Him when it is too late for amendment! To be cast over into the vast accumulation of the moral rubbish of the world! O, let it not be so with us! We may yet become living stones for that spiritual temple, polished after the similitude of a palace. But there is no time to be lost! O, let us earnestly call upon the Great Builder, to do that for us that we cannot do for ourselves; "to work *in us* to will and to do, of his good pleasure;" to carry forward this great work of preparation with power, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fullness of Christ." And here, Masons, and Christians, and people, may all harmonize in this great work of universal concern. For we must, each and every one of us, have a place in that spiritual house, or a place in the world of endless ruin! Which will you have? Oh, choose you this day the better part; the life eternal; the never fading glory in that Temple not made with hands, but composed of human hearts, redeemed, washed, sanctified; renewed after the image of Him that created them; permeated with His spirit, and beatified with His glory, that grandest and most beautiful of all structures, the admiration of angels and the glory of God forever and ever. Amen. O, if I shall be so happy as to be a brilliant gem in that holy and beautiful house, my fondest hopes will be realized, my high-

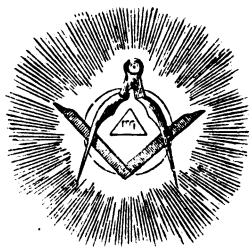


est ambition attained. The very hope and prospect make my heart throb for immortality. May it be so with us all. Amen.

Thus brethren and friends, I have endeavored to give you a brief history and interpretation of that most wonderful house which figures so largely in the holy scriptures, both of the Old and New Testaments, and which is so interwoven with Masonry. Much has been of necessity omitted. And perhaps some things have been repeated oftener than a graceful style would allow, or has been pleasing to your taste ; but, my only apology is, the importance of those points. That the Temple was a typical building which was to have its fulfillment in the final perfection of God's holy religion, I trust has been clearly shown from the scriptures. It is so understood, I believe, by Jews, and I have largely proven that it is so understood by Masons and Christians. That Christianity is the antitype of the Temple, is substantially admitted in Masonry. Masonry wears a Christian form. St. John the Baptist, and St. John the Evangelist, like Boaz and Jachin before the Temple of Solomon, guard the portals of modern Masonry. Their firmness and goodness, admonish every one who approaches the sacred place of what materials this temple should be built ; while the polished stones, the palms, flowers, and precious gems, have their fulfillment in those lovely graces of the mind and heart which Christianity constantly keeps before her votaries as the proper objects of their highest ambition, and as the richest ornaments of human character, and which graces are obtained only from the spirit of God, through our Lord Jesus Christ. These, to be obtained, must be sought by earnest prayer and faith.

I have presented Jesus Christ as the "Alpha and Omega, the Beginning and the End, the First and the Last," the Foundation Corner Stone, and the Final Key Stone of the Great Spiritual Temple, so often referred to in the Scriptures, and shadowed forth by those remarkable emblems, the Corner Stone and Cap Stone of the Temple of Solomon. That Jesus Christ and his disciples applied these things to himself, every one knows who reads the New Testament. Christianity is built upon this foundation ; and, for more than eighteen centuries no man has arisen in all the earth to dispute successfully with Jesus his claims to the Messiahship. In the mean time no fault can be found in his religion, as already stated. Fault may often, and justly, be found with many of his professed disciples, but that proves nothing against Christianity itself. Let Christianity be fully lived up to, and it is all that the wisest and best can desire. Those two commandments, love to God and love to our fellow men, have never been improved by the wisest philosophers, nor has the least improve-

ment been suggested. The promises of Christianity with regard to our future and eternal condition, meet the highest aspirations of our nature. Why not, then, embrace Christianity at once? Why not receive Christ as our Foundation and our Cap Stone? Do we wish him to come and reign personally on the earth? that he will do at the proper time. In the mean time it becomes us to receive him now in our hearts, and, guided by his Gospel, to prepare ourselves for his glorious coming, when he will make all things new, and receive into his kingdom all who are worthy and well qualified. There angels and good men will mingle in perfect and eternal brotherhood. Angels will listen with intense delight to the stories of the sufferings, trials and triumphs of the Christian heroes, as they passed through the several degrees of their apprenticeship for heaven, and saints will rejoice that they were counted worthy to suffer for the sake of their Divine Redeemer. Come, then, and let us all prepare for that eternal glory. And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost rest upon you, and remain with you always.—AMEN.





## THE GREAT TEMPLE OF CHRISTIANITY.

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See the Temple of our God,  
Rising o'er the mountains high !  
How its glory shines abroad !  
How to it the nations hie !  
Lo ! from every land they come,  
Pressing on with eager haste !  
Seeking for their souls a home,  
When this world shall be laid waste.

Earth shall melt away and die,  
And the wicked reign no more,  
But our house shall stand on high,  
Far above Hell's raging power.  
Built of stones of living light,  
Gathered from the coasts of earth,  
Strengthened with Jehovah's might,  
Every stone of heavenly birth !

Kings of earth shall be amazed  
When its glory they behold,  
Wonder how its walls were raised ?  
Whence its massive works of gold ?  
Whence its gems of glory bright ?  
Whence its massive Corner Stone ?  
Whence its flood of living light,  
Making all the building one ?

Wisdom, strength, and beauty, too,  
Are upon our house displayed,  
And the building, ever new,  
Shows it was divinely made !  
Walk about our temple now,  
See how all her beauties shine !  
See what strength her bulwarks show,  
And confess the work divine.

O, the God these wonders show  
Is our father's God and ours !  
Down before His throne we bow,  
And adore his endless powers.  
He alone our God shall be,  
Living, dying, evermore ;  
Hear us, while we worship THEE,  
And on us thy Spirit pour.

O. F.







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